THE

CRITICAL REVIEW.

SERIES THE THIRD.

Vol. XIV. MAY, 1808. *No. I.*

ART. I.—*Anecdotes of the Manners and Customs of London, during the eighteenth Century; including the Charities, Depravities, Dresses, and Amusements of the Citizens of London during that period; with a Review of the State of Society in* 1807. *To which is added a Sketch of the domestic and ecclesiastical Architecture, and of the various Improvements in the Metropolis. Illustrated by Fifty Engravings. By James Peller Malcolm, F.S.A. Author of Londinium Redivivum, &c. &c.* 4to. *price* 2*l.* 6*s.* Longman. 1808.

THE following sketch of the contents of this performance will convince the reader that he may expect much information and amusement in the perusal.

'Chap. 1. Persons of the aborigines of London.—Reasons why their descendants degenerated, and afterwards recovered their pristine beauty.—Causes of disease and distortion in parish children.—Sketch of the history of the Foundling-hospital.—Welsh charity school.—Miscellaneous anecdotes of numerous acts of charity.—Chap. 2. Anecdotes of depravity, from 1700 to 1800.—Chap. 3. Manners and customs, including many descriptions of folly which may be considered as ramifications of depravity; and others that rather excite mirth than reprehension.—Chap. 4. Eccentricity proved to be sometimes injurious, though often inoffensive.—Chap. 5. Publick methods of raising money exemplified in notices relating to lotteries, benefit societies, &c.—Chap. 6. The religious and political passions of the community illustrated by anecdotes of popular tumults.—Chap. 7. Amusements, detail of all its varieties.—Chap. 8. Anecdotes of dress and of the caprices of fashion.—Chap. 9. Domestic architecture traced from its origin to its present improved state in London; lighting and improving

of streets, obstructions in them, ornaments, &c.—Chap. 10. The ecclesiastical architecture of London.—Chap. 11. Sculpture and painting.—Chap. 12. Sketch of the present state of society in London.'

List of Plates.

'Foundling Hospital: Bancroft's Almshouse: The Small Pox Hospital: The Plates of dress (chronologically): Croyden Palace: Brick Gateway near Bromley: The Views of Ancient and Modern Houses: Westminster Abbey (two plates): The Altar Pieces: The General Views.'

Such is the bill of fare which the industry of Mr. Malcolm has prepared: in which perhaps the generality will find many agreeable dishes and savoury ingredients. It is, however, rather a confused medly than a well assorted, or nicely selected entertainment. Mr. Malcolm has very industriously perused the public papers, periodical works, &c. of the last century; and from these he has culled as much matter as with his own head and tail-pieces of remark, explanation and connection, composed an ample quarto of 490 pages. It is impossible to give any thing like a complete analysis of a work, which is made up of insulated facts, and in which there is little method or continuity. All that we can do is to offer some detached specimens of the performance or to make a selection of such particulars as we think most likely to excite attention or to gratify curiosity. In traversing the pages of this bulky volume, we have sometimes been instructed and often amused; but on the whole we have experienced sensations of tediousness and languor, which the author will perhaps impute to our squeamishness of appetite or apathy of temperament; but which we are more willing to ascribe to the prolixity of the work. When the reader has taken the trouble to go through the book, we shall leave him to determine whether the critic be insensible, or the author occasionally dull. We should be unwilling to accuse Mr. Malcolm of practising the art of book-making, or of inserting every piece of information which came in his way relative to the manners, &c. of the metropolis in the eighteenth century; but we would willingly have dispensed with many of his details in which there is nothing either to edify or amuse.

In the first chapter Mr. Malcolm favours us with some information respecting the persons of the aborigines of this island, before the physical deterioration which he seems to

suppose that they underwent from an admixture of foreign blood, whether from Roman, from Saxon, or Danish veins.

'Then,' says Mr. Malcolm (meaning before the invasion of Cæsar) 'the hardy native stood erect in the full dignity and grace of nature, perfect from the hands of the Creator, and tinted with those pure colours which vary with the internal feelings. Cæsar doubtless found the males muscular and full of energy, the females graceful in their forms, and both wild and unrestrained in his estimation of manners; though probably they were such as we now admire in the savage, sincerity unpolished, and kindness roughly demonstrated.'

This, which by the bye, has little relation to the state of London in the eighteenth century, may serve as a specimen of that affected, stiff, and verbose style in which Mr. Malcolm *sometimes* thinks proper to indulge, and on which, we should fail in our duty to the public if we did not fix the seal of our utter reprobation. Perspicuity and ease are among those constituent principles of good writing, which we should be unwilling to sacrifice for any of the starched refinements and elaborate perplexities of modern composition. When Mr. Malcolm tells us that Cæsar found the aborigines of Britain '*tinted with those pure colours which vary with the internal feelings*,' he seems to have forgotten that Cæsar himself tells us (B.G. lib. v.) that he found these 'hardy natives' and 'perfect forms,' bedizened with a coat of paint. And we leave our modern fine ladies to inform Mr. Malcolm whether this artificial *discoloration* were likely to serve as a mirror for the varying emotions of the breast.

In p. 4, Mr. Malcolm tell us, what we suppose he discovered after many nights of sleepless meditation, that

'There are in every human circle persons whose patriotism may be lulled; and glittering ornaments of dress and indolence soon produce unfavourable comparisons between the former and a naked limb, and the exertions of what is termed savage and the more refined conceptions of quiet life.'

Without staying to make any remarks on the phraseology or the structure of this sentence, we shall proceed to shew Mr. Malcolm as a collector of curious anecdotes and amusing details; in which he appears to much more advantage than as a philosopher or a rhetorician.

The greater mortality which formerly prevailed among the infant poor of the metropolis, and consequently the

more cruel and injudicious treatment which they experienced in the middle of the last century, than at present, may be estimated by the following circumstance, that 'of the children born in workhouses or parish-houses or received at and under 12 months old in the year 1763 and following the same into 1764 and 1765, *only seven in one hundred* survived this short period.' This great mortality among the parish poor in the metropolis appears to have been considerably diminished by a parliamentary regulation 'that the parish infant poor within the bills of mortality should be sent into the country to be nursed at a distance not less than a certain number of miles from any part of the town.' From a return inserted in the journals of the house of commons in 1778, it appears that in 15 parishes and in the preceding eleven years out of 9217 children under six years old only 2042 had died; or rather more than one in five. The institution of the Foundling hospital, the first stone of which was laid in 1742 perhaps contributed to lessen the mortality among the infant population of the metropolis. This foundation owed its origin to the active benevolence of Captain Coram. It would be impossible for us barely to enumerate all the acts of public and of private charity which Mr. M. recapitulates in his first chapter. We can select only a few; but we have perused the whole with that serenity of delight which the contemplation of beneficence seldom fails to inspire. Public institutions, such as hospitals, asylums, &c. which were founded by the charity of the last century, and are supported by that of the present, must strike the eye, if they do not soften the heart of every person who visits the metropolis. They need not our commemoration; but there are some acts of private charity of which we shall be happy to make our journal the means of reviving the recollection.

In the year 1764 some Germans to the number of 600 had left their native country under the promise of being conveyed to the island of St. John and Le Croix in America, where they were to be established at the expense of the person who had encouraged them to emigrate. But the contriver of this scheme instead of conveying them to the place of destination, had brought them to England and left them to perish in the neighbourhood of London. Some of them lay during the heavy rains in the open fields adjacent to the metropolis, without money, clothes, or food; and exposed to all the extremities of hunger and disease. A party of these famishing strangers were languishing in the fields near Bow, where it is asserted that they had not

eaten for two days, when a baker passing along the road with a basket on his shoulder, containing 28 two-penny loaves, threw it down and observed that his customers must fast a little longer that day, while he distributed the bread among this afflicted and grateful group. Mr. Wachsel, minister of the German Lutheran church, in Little Ayliffe-street, Goodmans fields, exerted himself with exemplary diligence in favour of his suffering countrymen, who altogether amounted to six hundred, men, women, and children. Subscriptions were opened; food and necessaries were provided for these poor emigrants; a sum was raised sufficient to convey them to America; and government appropriated lands in South Carolina for their support. 'The parting between these poor people and their guardian Wachsel was exceedingly affecting; nor were their expressions of gratitude to the inhabitants of London less fervent who accompanied them in boats.' M. Mahomet, a Turk, and a valet de chambre to George I. is said to have discharged near 300 persons from prison for small sums since his coming into England. In August, 1717, a person unknown 'released thirty persons from Whitechapel prison, cloathed them, gave them a dinner, and 2s. 6d. each; six months afterwards the same benevolent unknown repeated his charities at Whitechapel, and released all confined for small debts, one of whom was imprisoned near six months for 5s. 6d. which had been swelled by charges and fees to 40s.' In 1719, the same beneficent unknown released thirty-five poor debtors at Whitechapel, besides giving them money as before. In 1720, on an examination of the Marshalsea books, it appeared that 'upwards of eleven hundred persons, confined for small debts, had been discharged within three years by the charitable contributions of Roman Catholics.' *Faith may be of many sects,* but CHARITY IS OF NONE.

We shall pass rapidly over chapter II. which contains anecdotes of depravity, for the last century. It is the general supposition, that the present times are worse than the preceding, and that there was more virtue in the days of our grandfathers and grandmothers than in our own. We have never entertained this opinion; and we think that this chapter in the work of Mr. Malcolm will prove that it is not true. If we compare the present population of the metropolis with that in the beginning of the last century, we shall find that the instances of depravity are altogether less frequent; and that some vices were more prevalent among our ancestors than among us. Amongst these we may reckon drunkenness, obscenity of language, which seems, at that

time, to have been almost essential to give a zest to the dialogue of the theatres, and which we may be certain was much more frequent than at present in the idiom of private conversation, the practice of cruel sports, which are now almost disused, as cock-fighting, bear-baiting, bull-baiting, cudgel playing, &c.

In the year 1700 the number of persons who were condemned at the Old Bailey, in the space of four years, amounted to 696, of whom 391 were reprieved, and 301 executed.

'In the mayoralty of Sir Francis Child, 1732, five hundred and two persons were indicted at the Old Bailey, seventy of whom received sentence of death; 208 of transportation; eight were fined, imprisoned, or pilloried; four burnt in the hand; four whipped, and 288 acquitted.'

Common begging, fortune-telling, necromancy, guinea-dropping, quackery, swindling, gaming, pocket-picking, and every species of fraud, imposition, and outrage, aided by those powerful incentives to immorality called gin-shops, seem to have been practised with more frequency than in the present period. Manners were more gross, education was less common; and whatever the croaking hypochondriacs of the present day may say to the contrary, virtue rather than vice is always the effect of a diffused literature, and an increasing civilization. Even gaming, which is certainly one of *our* crying sins, was yet, perhaps, more rife in the times of which we are speaking. In 1718, this vice was so prevalent, that the leet jury of Westminster presented no less than thirty-five houses to the justices, for prosecution. The present "*society for the suppression of vice*," no doubt, think that they have to do with a degenerate race, "*pejor avis*;" but the 'society for the reformation of manners,' in the early part of the eighteenth century, seem to have had stronger reason to make the same complaint. For, from a statement of their proceedings, it appears that they had prosecuted from December 1, 1724, to December 1, 1725, two thousand five hundred and six persons for keeping lewd and disorderly houses, swearing, drunkenness, gaming, and proceeding in their usual occupation on Sundays. The total amount of their prosecutions for thirty-four years amounted to the amazing number of ninety-one thousand eight hundred and ninety-nine.'

Among his instances of depravity Mr. Malcolm classes the Cock-lane ghost, because the *knockings* of the celebrated ventriloquist Miss Fanny Parsons were designed to encourage the belief that Mr. —, had poisoned a woman with

whom he had cohabited. The father of Fanny was clerk to the parish of St. Sepulchre; and two years seem to have been employed by him, his wife, and daughter, in getting up this serio-comic drama, before the representation excited general attention. But in 1762, the report became very prevalent that strange and unaccountable noises were heard in the house of Parsons who lived in Cock-lane near West Smithfield. The whole town was soon agitated with the marvellous tale; and, though the noise was never heard till Fanny was in bed, yet it was some time before the imposition was discovered or the physical cause was known. The noises were believed to proceed from some departed spirit in order to bring to light the deed of blood, which is mentioned above. Many gentlemen of rank and character, at the invitation of the Rev. Mr. Aldrich of Clerkenwell, went into the church at midnight, and two of them descended into the vault where the person, who was said to have been poisoned, was interred. Here the ghost which tenanted the viscera of Fanny, had promised to give notice of its presence by a knock upon the coffin of the deceased. The spirit was adjured to perform its promise, but the invocation was in vain. The person, supposed to be accused by the spirit, then descended into the tomb with several others but no effect was perceived. The principal actors in this iniquitous scheme were afterwards brought to trial;—Parsons was ordered to be imprisoned for two years, and to stand three times in the pillory; his wife was imprisoned for one year and their servant for six months. The stock of popular credulity with respect to apparitions seems to have experienced a considerable diminution within the last fifty years; for a similar attempt to impose even on the belief of the vulgar would we believe, at present, meet with nothing but derision and neglect. In the beginning of the last century the tradesmen seem to have been constant attendants on the morning prayers;—but, if we may credit contemporary evidence, the practice did not exert any favorable influence on their morals. A weekly paper called the Dutch prophet which was published at the commencement of the century says,

'Wednesday, several shopkeepers near St. Paul's, will rise before six; *be upon their knees at chapel* a little after; promise God Almighty to live soberly and righteously before seven; take *half a pint of sack and a dash of gentiam before eight;* tell fifty lies behind their counters by nine; and spend the rest of the morning over *tea and tobacco* at Child's coffee-house.

Fleet marriages were common in 1723. An author of the time says, 'It is pleasant to see certain fellows plying by

Fleet-bridge to take poor sailors, &c. into the noose of matrimony every day throughout the week, and the clock at their offices for that purpose *still standing at the canonical hour*, though perhaps the time of the day be six or seven in the afternoon.'

In p. 170—6. Mr. Malcolm exhibits from Read's Weekly Journal a long account of the marriage of the Prince of Wales, the father of his present majesty, which took place in 1736. There were some circumstances in that ceremony which must seem rather repugnant to the notions of modern delicacy and refinement. After a magnificent repast,

'Their majesties retired to the apartment of his royal highness the prince of Wales; the bride was conducted to her bed chamber and the bride-groom to his dressing room, where the duke undressed him, and his majesty did his royal highness the honour to put on his shirt. The bride was undressed by the princesses, and being in bed in a rich undress, his majesty came into the room, and the prince following soon after in a night-gown of silver stuff, and cap of the finest lace, the quality were admitted to see the bride and bridegroom sitting up in the bed, surrounded by all the royal family.'

The ancient, rough, and intractable behaviour of John Bull, is not badly exemplified in the following. In August 1737 the prince of Wales, on account of the birth of a daughter, treated the populace with some barrels of beer and a bonfire before Carlton house. The liquor was pronounced bad, and the people threw it into each other's faces, and the barrels into the fire. The prince with great good humour ordered the same quantity of beer from a different brewer, with which he regaled his turbulent guests on the succeeding night, and they were pleased to be satisfied with the entertainment. We believe that the manners of the populace of London, during the greater part of the last century, are not very inaccurately represented in M. Grosley's journey to the metropolis. Some slight allowance must indeed be made for the irritation of a Frenchman who had himself felt the want of civility, which he describes. They

'are as insolent a rabble as can be met with in countries without law or police. The French at whom their rudeness is chiefly levelled would be in the wrong to complain, since even the better sort of Londoners are not exempt from it. Inquire of them your way to a street; if it be upon the right they direct you to the left, or they send you from one of their vulgar comrades to another. The most shocking abuse and ill language make a part of their pleasantry upon these occasions. To be assailed in such a manner it is not absolutely necessary to be engaged in conversation with them, it issuf-

ficient to pass by them. My French air, notwithstanding the simplicity of my dress, drew upon me at the corner of every street, a volley of abusive litanies, in the midst of which I slipped on, returning thanks to God I did not belong to them. The constant burthen of these litanies was French dog, French b——; to make any answer to them was accepting a challenge to fight.'

Mr. Malcolm's fourth chapter is entitled 'eccentricity proved to be sometimes injurious though often inoffensive.' We could willingly have spared Mr. Malcolm the necessity of exhibiting any proofs on this occasion; most of the anecdotes which he has scraped together are destitute of interest. We are more pleased with faithful delineations of general nature, than with the account of any anomalous productions. Among other pieces of information exhibited by Mr. Malcolm, we are told that 'two gentlemen laid a wager that they would eat a bushel of tripe, and drink four bottles of wine within an hour; that Mr. Elderton, an avaricious farmer at Bow, suffered himself to be confined in Newgate, where he died, rather than pay his assessments in common with his neighbours; that James Austin, out of gratitude to the purchasers of his *Persian ink powder*, determined to regale his customers with a pudding which was to be boiled for fourteen days and to consume a bushel of coals in the operation; that Mr. Dyche an obstinate nonjuror made a solemn vow some time before his death *not to shift his linen* till the pretender was seated on the throne of these realms.' These, with many other instances of folly or caprice which it would be tedious to relate, are detailed by the author, and perhaps in the present rage for desultory reading, they will render his performance a favourite of the circulating libraries. At p. 264, &c. we have an abridgment of the life, robberies, escapes, and death of John Sheppard who was executed at Tyburn in 1724. This celebrated depredator told a gentleman on the morning of his execution that 'he had then a satisfaction at heart, as if he was going to enjoy an estate of 200l. a year.' Next follows some account of Mr. Jonathan Wild, who had formed a sort of corporation of thieves, of which he was the acknowledged head, but he had such a sense of justice in his composition, that he took care to have those brought to the gallows, who concealed their booty or did not share it with him. This notable offender eluded the arm of the law for about fifteen years.

In 1736, a laudable attempt was made to suppress the excessive use of gin; and the resentment of the populace became so very turbulent that they even presumed to exclaim in the streets, 'No gin, no king;' Whatever respect

we may have for the exclamation, 'No bishop, no king;' we do not think that either monarchy or any other government needs the support of this pernicious distillation. In 1738 the numbers convicted under the act for preventing the excessive use of spirituous liquors, amounted to 4896. We pass over the numerous instances of popular vengeance and private outrage, which Mr. Malcolm details in his sixth chapter; and which are interesting as far as they shew the spirit of the times. The disposition and manners of the people have undergone a very considerable change since the period of which we are speaking; and the John Bull of 1808 is certainly a much more quiescent and passive animal than the John Bull even of the beginning of the present reign. The weight of taxation may have had some effect in producing this change; but perhaps the increase of civilization has had more. As far as the influence of taxation has extended, it has been morally deleterious in its operation on the character of the people; it has at once increased the mass of indigence and idleness; but the malignant influence of taxation has been, in a great measure, counteracted in its vitiating tendencies, by the diffusion of knowledge and the improved modes of social life.

In 1701 the grand jury of the county of Middlesex presented that the plays which were acted in Drury-lane and Lincolns-inn fields were

'Full of prophane, irreverent, lewd, indecent and immoral expressions, and tended to the great displeasure of Almighty God, and to the corruption of the auditory both in their principles and their practices. "We also present," say they "that the common acting of plays in the said play-houses very much tends to the debauching and ruining the youth resorting thereto, and to the breach of the peace, and are the occasions of many riots, routs and disorderly assemblies, whereby many murders and other misdemeanors have been frequently done,' &c.

Will the ranting methodist or the desponding religionist pretend that in this respect we are not only not worse, but preeminently better than our ancestors? Mr. Burder and many others of the same sect may rail against the present state of the theatres; yet we believe that the manner in which they are conducted merits extraordinary commendation when compared with the unrestrained profligacy and licentious practices of former times.

In 1715-16 was one of the hardest frosts ever known; the Thames was consolidated into a quarry of ice. Mr. Malcolm has extracted from Dawke's News Letter of Jan. 14th

the following curious account of the busy scene which prevailed on the frozen stream.

'The Thames seems now a solid rock of ice; and booths for the sale of brandy, wine, ale, and other exhilarating liquors have been fixed there for some time. But now it is in a manner like a town: thousands of people cross it, and with wonder view the mountainous heaps of water, that now lie congealed into ice. On Thursday a great cook's shop was erected there and gentlemen went as frequently to dine as at any ordinary. Over against Westminster, Whitehall, and White-friars, printing-presses are kept upon the ice, where many persons have their names printed to transmit the wonders of the season to their posterity.'

Among the *humane* amusements of the metropolis about this period, we read of a leopard being baited to death in an amphitheatre at the back of Soho-square; and soon after we are told of a proposal to

'Exhibit an African tiger on a stage four feet high and worried by six bull and bear dogs for one hundred pounds; a mad bull and a bear, both *covered with fireworks*; and lest those *pleasant* spectacles should fail to amuse, six young men were to play at blunts; or in other words, he that broke most heads obtained the prize.'

However much we may condemn the barbarism of the practice, we have still but little comparative objection to a number of human beings combining either for play or pay to break each others heads, *with their own consent*, but our indignation is most keenly excited when we behold human beings torturing dumb animals *without their consent*. When a bull gives permission to a greater brute than himself to bait him to death with dogs, we will allow that something like a sanction is given to the sport; but we do not conceive that we can plead any thing like a justifiable excuse for making a pastime of the sufferings of any part of the irrational creation. Some persons have thought that bull baiting and other savage sports have a tendency to keep up the courageous qualities, and to kindle a *martial spirit* in the breast. But as far as we have observed, we are conscious that the contrary is true; and that the cruelty which is evinced in the infliction of pain on the mute and unoffending creation, is always less intimately allied to courage than to cowardice. We have often heard of butchers shrinking from trials of danger or of suffering which the peaceful husbandman who never had his *courage* hardened by knocking down an ox, or cutting the throat of a sheep would encounter without fear. At the battle of Minden we

have read of the gallantry displayed by a company of tailors, but we never yet heard of a company of *bull-baiters* or *butchers* being signalized by their military prowess or their heroic deeds.

We have not yet ceased to encourage boxing, though we seem to consider it as exclusively a masculine *amusement*; but in June 1722, two female pugilists made a *public spectacle of their prowess* in the Bear-garden at Hockley-in-the-Hole. Mr. Malcolm has detailed the challenge which was sent on this occasion by Elizabeth Wilkinson of Clerkenwell to Hannah Hyfield of Newgate. Though many of the follies of past times have ceased to be practised or remembered, yet most of the follies of the present time seem to have had their counterpart in the past. Thus our recent passion for the dramatic performances of young masters and misses just out of the nursery, was anticipated in the year 1728, when the Beggars Opera was performed at the theatre in Lincoln's-inn Fields by a company of *children*.

The following anecdote of Sir Robert Walpole, is characteristic of the times and of the man. In 1733, Sir Robert Walpole was present at a pantomimic entertainment called 'Love runs all Dangers,' when one of the actors presumed to hint at the minister's intended excise act.

'At the conclusion of the performance his lordship went behind the scenes, and demanded of the prompter whether the offensive words were part of the play; upon receiving an assurance they were not, he gave the actor a severe beating.'

In 1749, the Duke of Montague, in concert with some other wits, made the following curious experiment on the credulity of the public: They gave out that, on the 16th of January a man at the little theatre should get into a quart bottle and sing in it. This notice attracted an 'overflowing audience, who waited without music and with exemplary patience till eight o'clock.' The contrivers of the scheme now found that they had carried the joke too far, and began to be apprehensive for the consequences. A general riot ensued; and the boxes, benches, scenes, &c. of the theatre were demolished.

In p. 395, we have a long account of a dispute between Mr. Harris and Mr. Colman respecting the management of Covent Garden theatre, which is ushered in with this *novel* observation that 'partnerships too frequently produce dissention and a struggle for individual power.' Mr. Malcolm might have added to the spirit and interest of his work

by omitting such superfluous details. The author opens his ninth chapter in the following *elevated* tone, in which he communicates this *important* information, that

'The annual movement of the sun to the south renders it an indisputable fact, that the northern climate of England must have made huts or caves indispensably necessary to the inhabitants at least five months of each twelve, from the hour that our country was peopled. *Ideas* are useless on such a subject; *sensation* is sufficient; and instinct which compels a brute to seek shelter under ground or in a hollow tree from the inclemency of the season, cannot have been so far denied to the Briton as to lead him to other expedients less calculated to answer his purpose. I do not hesitate, therefore, to assert that our aborigines fortified existence in caverns natural and artificial, &c.'

In this chapter we are presented with a very amusing extract from Sir William Davenant on the antient state of the metropolis. This account is not a little ludicrous; but seems to have been historically correct.—We can exhibit only a short specimen.

'Sure your ancestors contrived your narrow streets in the days of wheelbarrows, before those greater engines, *carts*, were invented. Is your climate so *hot* that as you walk you need umbrellas of tiles to intercept the sun? Or are your shambles so empty, that you are afraid to take in fresh air, lest it should sharpen your stomachs? Oh the *goodly* landscape of *old Fish-street*! The garrets are so made, that opposite neighbours may shake hands without stirring from home.'

In this picture of the capital, Sir William Davenant notices with a merited severity of reproof, the harsh discipline which the parents of that day exercised towards their children; which was very generally continued to within the verge of the present times, but which has latterly yielded to a system of more endearing familiarity and more tender indulgence.

'You seem,' says Sir William, addressing the parents of those days, 'to make use of authority whilst they are young, as if you knew it would not continue till their manhood; you begin with them in such rough discipline, as if they were born mad and you meant to frighten them into their wits again, before they had any to lose. When they increase in years, you make them strangers, keeping them at such distance out of jealousy, lest they should presume to be your companions, that, when they reach manhood, they use you as if they were none of your acquaintance, &c.'

Next follows the well-known letter from Erasmus to Dr.

Francis, physician to Cardinal Wolsey, in which he describes the disgusting interior of the houses in the metropolis in the reign of Henry VIII. He represents the floors as made of clay covered with rushes, the lower part of which was sometimes suffered to remain for twenty years together, and containing an accumulated mass of filth of every description, from which in hot and close weather the most noxious effluvia were exhaled. 'Heaven be praised,' says Mr. Malcolm, 'that old London *was burnt.*' We are ready to accord in this ejaculation, as the fire prevented the re-appearance of the plague. The improvements in point of cleanliness which have taken place in the metropolis within the last century, must have been highly favourable to the health, and we think morals of the people. We hold cleanliness to be a branch of ethics; and we do not think it possible that virtue should long dwell in filth and nastiness. 'Globular lamps were introduced by Michael Cole' in 1708; the streets had been previously very sparingly and *obscurely* lighted by a few lanterns, with candles in the middle. Previous to the year 1768, London offered no smooth and convenient footway, as at present, for the pedestrian. The law requires every housekeeper to remove the soil from the pavement before his door, under a penalty of five shillings; in many cases this salutary regulation is not sufficiently enforced.

In his twelfth chapter, Mr. Malcolm professes to exhibit 'a sketch of the present state of society in London;' in which we do not meet with much sagacity of remark or novelty of information. Take an instance of his common-place details:

'The reader must recollect, that, *when a family is without visitors it is governed by greater regularity.* Many merchants and rich tradesmen pass much of their leisure time at coffee houses; and dinners are commonly given at those places.'

In describing the domestic modes of the nobility, and rich gentry in the metropolis, Mr. Malcolm says,

'Breakfast often makes its appearance at the tradesman's hour of dining; though, in some well-regulated families there is far more rationality. Novels, newspapers, magazines, reviews, and little articles contrived to attract the fancy, are spread abroad in the breakfast room, and afford amusement and conversation while the *languid operation* of eating is performing.'

We do not believe that there is, in general, so much *languor* in this operation of eating, as Mr. M. seems to

suppose. But, perhaps, Mr. M. will think that we judge of the morning appetite of others by our own; and that we reviewers have appetites like wolves, and are ready to devour mountains of toast when they come in our way. The author ends his smooth-papered volume, of 490 pages, with the following sentence: 'Such are the follies of many; but thanks to heaven! there are numbers of our nobility and gentry who live and act for the general benefit of mankind. And now VALE LONDINIUM.' We will add vale, Mr. Malcolm. We have been indebted to you for some information and amusement, but should have been more gratified with the perusal of your work, if you had exhibited more judgment in the selection of the materials, and had not swelled the bulk by a number of futile, irrelevant, and incongruous details.

ART. II.—*Specimens of English Prose Writers from the earliest Times to the Close of the Seventeenth Century, with Sketches Biographical and Literary, including an Account of Books, as well as of their Authors. With Occasional Criticisms, &c. By George Burnett. 3 Vols. crown 8vo. 1l. 7s.* Longman. 1807.

AFTER the history of men and manners, perhaps no researches are more worthy of a philosophical, nor more pleasant to an enquiring mind, than those which we make into the origin, progress, and revolutions, of letters. The affinity which exists between these interesting subjects of investigation, struck Horace so forcibly many ages ago, that, in order to express the changeful and perishable nature of language, he had recourse to a parody on Homer's beautiful description of mortality.

Like leaves on trees, the race of *words* is found,* &c.

Not only is the resemblance accurate, but the connection is very close in many essential points. The literature of

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* Ut sylvæ foliis pronos mutantur in annos,
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata vigentque.
Debemur morti nos nostraque.

Hor. Ars. Poet. 60.

past ages presents us with a view of the state of society and manners in those ages, and necessarily involves some of the most important objects of history in its examination. In fact, it becomes very difficult to separate the two pursuits, so intimately are they united, and so immediate is their dependance upon each other. One man may determine to devote himself exclusively to the study of history, and another to that of philology; yet the philologist must be an historian also, and the historian will do little without the aid of the philologist.

For this reason, such a compilation as that presented to us by Mr. Burnet is not to be considered as a mere work of amusement, but as an useful auxiliary to the most important labours. Its utility, in this light, must of course be proportionate to the degree of perfection with which it is executed; and, though it would be too much to say of a collection so new in its kind, that nothing which might be essential is omitted, or that all which is inserted, is deserving of insertion, yet we have sufficient cause to praise the general good sense and discernment of the author, and criticism would be as idle as ungracious on a work so unassuming in its pretensions.

Mr. Burnett informs us that 'the idea of this compilation was suggested by Mr. Ellis's 'Specimens of early English Poets;' of which work it may be considered in some degree as forming a counterpart. 'My first intention,' he continues,

'Was, to exhibit simply a chronological series of selections, as specimens of the progress of English prose style, without any other comment or observation than short biographical notices of the several authors, like those in the two last volumes of Mr. Ellis. But I soon reflected, that a bare list of unconnected, often of incomplete passages, would probably afford but a meagre entertainment to the general reader; and that a useful principle of connection may be communicated by the interspersion of such remarks and historical matter, as should tend to elucidate the progress of our national literature, as well as language. Conceiving, too, that a work of this nature is likely to fall into the hands of young and uninformed readers, I have thought it of consequence to mark distinctly the great literary æras, with a view less to give information, than to stimulate enquiry. For various literary sketches and remarks (particularly, however, in the first volume,) I have been indebted to Warton's History of English Poetry; in a slight degree also to Mr. Godwin's Life of Chaucer. My general source for the lives has been the Biographia Britannica. Other sources are referred to, where it could be of any utility. It were idle to make a display

of authorities in a work which has no pretensions to originality even of compilement. Indeed, I consider myself as having done little more, than collected into a convenient form and arrangement, some information (I hope entertaining and useful) before incommodiously dispersed either in scarce or cumbrous volumes.'

In order to add 'to the convenience of the work, as a book of occasional reference,' the author has generally inserted 'lists of the different productions of the several writers' and frequently 'a brief account of principal works.' He continues to inform us of the principles adopted by him in the choice of extracts, which are certainly judicious, and from which he appears seldom to have made any glaring deviations. In a subsequent paragraph, he amply apologizes for any faults of selection.

After modestly stating the advantages which he thinks may be derived from his work, and which in our opinion, he rather underrates than magnifies, he proceeds in the following terms:

'Still, however, I do not present these volumes as a work of much research. I have examined scarcely at all into MS. stores; and have been more solicitous to give an account of authors who possess a permanent value, than of productions valuable only as *curious* relics of past literary ages. I considered also, that within the limits I thought proper to assign myself, the number of names might have been too great, as well as too little: for, as prose has not the advantage of poetry, (in which a sonnet is as complete as an epic poem) the extracts in the former case could rarely, from their brevity, have possessed a distinct and independent value. It seemed therefore more rational to allot to great and valuable authors a tolerable space, that the specimens exhibited from them might give the reader no incompetent idea of their respective excellencies, or peculiarities.'

He has adopted, throughout, the modern orthography, which he attempts to justify on grounds that we do not altogether approve. To the history of language, this peculiarity is essential; and its absence in a work of this nature, savours too much of the tasteless spirit displayed by most of our historians, in whose indiscriminate style the manners and habits of the heroes of chivalry are confounded with those more familiar to themselves, who make the rude councils of our antient barons proceed on the same system of policy with the refined cabinets of modern Europe, and detail the bold exploits of a Black Prince in the same phrases which they apply to the campaigns of a Marlborough or a Bonaparte.

At the same time we are aware of the difficulties attendant on a close adherence to the spirit of antiquity in the point of orthography. Not that we conceive those persons whose judgments are worthy of being consulted likely to be repelled by the quaintness, or disgusted by the barbarism, of the antique garb; but because, 'from the early multiplication of copies of books, and from the alterations made by successive transcribers before the invention of printing; and by different editors since;' it will be in many cases, very difficult, and in some perhaps impossible, to ascertain the true orthography. But such obstacles should rather serve as a stimulus to the undertaking, than as a dissuasive from it. Mr. Burnett informs us that it once occurred to him 'to print a few sentences, or a short passage in each author, in the ancient manner,' and that he may probably adopt this measure at a future time, should his work obtain the public approbation. This, if executed with sufficient care, would certainly, in a great measure, answer the end proposed. But still we confess that we should be more satisfied, ourselves, by a general, than by a partial, adoption of the original orthography.

The series opens with a single writer under the reign of Edward the third, our old entertaining liar, Mandeville. His propensity to the marvellous has brought him into great disrepute; but we ought to recollect that there must, probably, have been some foundation even for his lies; and that, in sifting their origin, romantic as they are, a great deal of very curious truth may still be discovered. The extracts here given are among the most miraculous of all his miracles. 'Of Hippocras's daughter transformed from a woman into a dragon,' and 'of the devil's head in the valley Perilous.' With regard to the first, even Vertot relates with gravity the story of a knight of Malta who acquired immortal honour by combating a dragon in the Isle of Rhodes; and, without presuming to discover who was the daughter of Hippocras, we cannot help suspecting that the two stories have a similar origin.

Under the reign of Richard the second, we are presented with a work of much greater importance, though but a translation, 'The first Prose Chronicle in the English Language.' The original work, 'Polychronicon,' was compiled by Higden, a Benedictine of the preceding reign, in Latin; and this translation was the work of John de Trevisa, a Cornish-man, who undertook it at the request of Thomas lord Berkeley about the year 1387. The work is prefaced by a 'dialogue on the utility of translations,' and afterwards follows a dedication to lord Berkeley. We copy the following extract

for the sake of the excellent rule contained in it, which we recommend to the serious consideration of all future translators.

'Wealth and worship to my worthy and worshipful Lord Thomas, Lord of Barkley. I John Trevisa, your priest and *bedeman*, obedient and *buxom* to work your will, hold in heart, think in thought, and mean in mind your needful meaning and speech that ye spake and said, that ye would have English translation of Ranulph of Chester's Books of Chronicles. Therefore I will *fond* to take that travail, and make English translation of the same books, as God granteth me grace. For blame of backbiters will I not *blinne* for envy of enemies, for evil spiting and speech of evil speakers will I not *leave* to do this deed: for travail will I not spare. Comfort I have in needful making and pleasing to God, and in knowing that I *wote* that it is your will.

'For to make this translation clear, and plain, to be known and understanden, in some place, I shall set word for word, and active for active, and passive for passive, a-row, right as it standeth, without changing of the order of words. But in some places I must change the order of words, set active for passive, and *againword*; and in some places I must set a reason for a word, and tell what it meaneth. But for all such changing, the meaning shall stand and not be changed. But some words and names of countries, of lands, of cities, of waters, of rivers, of mountains and hills, of persons, and of places, must be set and stand for themselves in their own kind; as Asia, Europa, Africa, and Syria; Mount Atlas, Sinai, and Oreb; Maeah, Jordan, and Armon; Bethlem, Nazarath, Jerusalem, and Damascus; Hannibal, Rasin, Ahsuerus and Cyrus; and many such words and names. If any man make of these Books of Chronicles a better English translation and more profitable, God *do him meed*. And by cause ye make me do this *meedful* deed, he that *quiteth* all good deeds, *quite your meed*, in the bliss of heaven, in wealth and liking with all the holy saints of mankind, and the nine orders of angels; as angels, archangels, principates, potestates, virtutes, dominations, thrones, cherubin and seraphin, to see God in his blissful face in joy withouten any end. Amen.'

The Polychronicon was afterwards continued by Caxton, from 1357 where the original ended, to 1460. The following observation contains an important fact in the history of our language:

'What Caxton says of Trevisa's translation is remarkable. In the course of a hundred and twenty years, the time which had elapsed between that translation and its being printed by him, it appears that the language had undergone such alterations, that many words used by Trevisa had ceased to be employed, and even to be understood. This great change was especially pro-

moted by the renowned poets Chaucer and Gower, to whom the early improvement of our language is chiefly to be attributed.'

Many other curious remarks occur in this place on the mutability of our language and the diversity of dialects in Caxton's time; but our limits restrain us from enlarging on them. We will, however, ask Mr. Burnett whether it would not have been more consistent with his general plan if he had deferred all observation on this continuation of Caxton's, till he came regularly to the period of its composition?

Trevisa conferred a still greater obligation on his country than the work we have mentioned, by a translation of the Old and New Testament.—Mr. Burnett apprehends that no copy of this translation is now in existence, and he afterwards mentions it as probable that it consisted only of particular portions of the Bible.

We are now naturally introduced to the venerable Wicliffe who appears justly entitled to the praise of being the first *entire* translator of the Bible.

Then follows *Chaucer*, of whom we have an interesting biographical sketch extracted from the massy volumes of Godwin and a curious passage from his Translation of Boethius. The English language received many lasting improvements under the hands of this great father of our poetry, principally, as Mr. B. remarks, from his acquaintance with the Provençal, then the most polished dialect of Europe.

In the article of Bishop Pecock (temp. Henry VI.) we are presented with an antidote to the poison which we may have imbibed from the heresies of Wicliffe. The character which Mr. Burnett has drawn of this orthodox prelate is justified by the long extracts he has given from his "Repressor."

'Reynold Pecock was evidently a man of strong parts, and of learning far superior to those of his time. He was not only skilled in all the subtleties of the logic and divinity of the schoolmen, but had studied with deep attention the law of nature and nations. He was at once acute and eloquent. But his talents were unhappily engaged in the hopeless attempt to defend the absurd doctrines and usages of the church of Rome, on the principles of reason. To his praise, however, be it said, that he always conducted his opposition with great moderation and candour. He patiently listened to the arguments of his antagonists, without replying to them, as was the custom with the rest of his order, with insult and outrage. This gentleness and forbearance towards heretics, (even more than his heretical opinions) were the cause of his persecution. The following short prayer, composed

by himself in English, as it exhibits a picture of the benignity and candour of his mind, deserves to be transcribed:

'O thou Lord Jesu, God and man, head of thy Christian church, and teacher of Christian belief, I beseech thy mercy, thy pity and thy charity; far be this said peril [of implicit faith] from the Christian church, and from each person therein contained; and shield thou, that this venom be never brought into thy church; and if thou suffer it to be any while brought in, I beseech thee, that it be soon again outspit; but suffer thou, ordain, and do that the law and the faith, which thy chosen at any time keepeth, be received and admitted to fall under this examination—whether it be the same very faith which those of thine apostles taught or no, and whether it hath sufficient evidences for it to be very faith or no.

Sir John Fortescue is next noticed, and ample specimens given from his book, 'On the Difference between an absolute and limited Monarchy,' which was published in 1714 by judge Fortescue Aland. This work is indeed a glorious relique of antiquity, since it teaches us how long-established and how venerable are our proud claims of national freedom.

The book we have mentioned and his more celebrated production 'De Laudibus Legum Angliæ,' are his only printed works; but the MSS. of his writing scattered about in different libraries are numerous and many of them invaluable. We cannot but express our wish that some able person (why not Mr. Burnett himself?) would profit by the suggestion contained in the following paragraph.

'The works of Fortescue contain many facts relative to some of the darkest periods of our history, together with various notices, interesting to the antiquarian. There can be no doubt, therefore, that several of his MSS. which still are extant, may be printed with advantage.'

The publication of 'Fenn's letters' is so fresh in the memory of most of our readers, that we shall make no observation respecting them, except that Mr. Burnett has very judiciously inserted considerable extracts which illustrate, not only the style, but the history of the times.

The next article is that of 'Caxton' which is prefaced by a short but interesting account of the progress of French literature previous to the period of his writing. Caxton is usually known only as father of the art of printing in England. But his services to literature were not confined to that most essential benefit. He translated the greatest number of the works he printed; and, as Mr. Burnett observes, 'those which he did not translate, he often revised and altered; so that in point of language they may be con-

sidered as his own.' He, therefore, is very properly classed among the principal writers of his age; and we do not regret the large space allotted by Mr. B. to extracts from 'the Chronicles of England,' 'the Description of England,' 'the Fruit of Times,' and 'the Golden Legend,' extremely voluminous works which from time to time issued from his press. Much less do we lament those which he has selected for our entertainment from the latter labours of our venerable printer, 'the Book of the Order of Chivalry or Knighthood,' 'Morte Arthur,' and 'the Book of the Feats of Arms,' written by a female, Christina of Pisa.

At the end of this article we are obliged to Mr. Burnett for a short, but sensible, Essay on the Subjects of Chivalry and Romance, and for a very just vindication of the latter from the 'illiberal and puritanical' censure of Roger Ascham, which has too long passed current among many men even of taste and judgment.

Fabian's silly and bigotted Chronicle 'The Concordance of Stories' (our treacherous, but unhappily only contemporary guide through the uncertain period of Richard the third's reign and the accession of Henry the seventh) is the next work brought to our notice.

We now arrive at a period of greater illumination. The reign of Henry the eighth is introduced by another essay of our author's, containing, in few words, a great deal of useful information, on the revival of letters.

The first personage to whom we are introduced after this, is no other than our old friend Froissart, who not only was not an English writer, but had died a century before. This article in fact is a misnomer. It ought to have been 'Lord Berners;' and it is very extraordinary, as well as wholly irrelevant to the general plan of the work, that the short biographical notice annexed relates solely to Froissart, and that not one word is said on the subject of his translator.

Bishop Fischer, Sir Thomas More, Leland the antiquarian, Harding and Hall the chroniclers, Tyndale, Coverdale, and Rogers, the translators of the Bible, and lastly, the venerable Latimer, furnish the remaining articles under the head of Henry the eighth.

In giving an account of sir Thomas More's celebrated 'History of Edward the fifth and Richard the third' (his only English work,) we are very much pleased to find that Mr. Burnett is a convert to the arguments (in our opinion incontrovertible) adduced by Mr. Laing (See Appendix to Henry's History of England, Vol. 12) to disprove the vulgar story of the murder in the Tower. So strong are the prejudices of

mankind, and so high is the reverence for *respectable authority*, that we believe very few persons have yet been able to enter coolly and dispassionately on this curious controversy.

We will quote but one extract from the writings of this period. It will be sufficient as a specimen of the great improvement in language and is curious as a picture of the times. It is taken from a sermon of bishop Latimer's.

'My father was a yeoman, and had no lands of his own, only he had a farm of 3l. or 4l. by year at the uttermost, and hereupon he tilled so much as kept half a dozen men. He had walk for an hundred sheep, and my mother milked 30 kine. He was able, and did find the king a harness, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his harness when he went to Blackheath field. He kept me to school, or else I had not been able to have preached before the king's majesty now. He married my sisters with 5l. or 20 nobles a-piece, so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours. And some alms he gave to the poor, and all this did he of the said farm. Where he that now hath it, payeth 16l. by the year, or more, and is not able to do any thing for his prince, for himself, nor for his children, or give a cup of drink to the poor.

'In my time my poor father was as diligent to teach me to shoot, as to learn me any other thing, and so I think other men did their children: he taught me how to draw, how to lay my body in my bow, and not to draw with strength of arms as divers other nations do, but with strength of the body. I had my bows bought me according to my age and strength; as I increased in them, so my bows were made bigger and bigger, for men shall never shoot well, except they be brought up in it: it is a worthy game, a wholesome kind of exercise, and much commended in physic.'

We have been very particular in our examination of the contents of this first volume; but must now pass over the two that remain more cursorily.

Sir John Cheke, provost of king's college, the celebrated reformer of Greek pronunciation, was no less a benefactor to his native language. He may be considered as one of the earliest *methodical* contributors to its perfection. 'He recommended and practised,' says Mr. B. 'a more minute attention to the meaning of words and phrases, and adopted a more skilful arrangement of them in composition. Before him, the sentences were long, and too frequently involved. He recommended and used short sentences; and thus he has the merit of introducing greater precision of language, more

perspicuity and force of style.' The only English work extant of this learned man is a tract entitled 'the Hurt of Sedition.' We have never seen it; but the extracts given by Mr. Burnett are highly admirable for strength and energy of style, for command of words, and for almost all the peculiar excellences of rhetoric.

The first systematically *critical* work in the language is Wilson's 'Art of Rhetoric' published in the first year of queen Mary. The style does not appear to be answerable to the precepts it is intended to convey; but, under the head of 'simplicity,' we find, by his reprehension of the practice, that the affectation of '*Italianated English*' had already become very prevalent. However good Wilson's intentions were, he certainly did not succeed in checking the mania.

It is not very easy to estimate the advantages which have accrued to literature from the reformation throughout Europe, but most especially in England. These advantages were not indeed immediately apparent; for the polemical contests to which the opinions of Luther and Calvin gave birth, though they tended ultimately to enlarge the human understanding, yet for a time impeded the progress of the fine arts and of all the softer and more agreeable branches of science. The reign of Elizabeth, a period equally proud and glorious to Englishmen, whether considered with reference to religion, politics or literature, removed every remaining barrier to intellectual acquirements. From this period, says Mr. Burnett, 'we trace the regular and orderly march of society in improvement; and from this period, to the revolution, no country has produced a series of more illustrious writers than England.' Under Elizabeth, our language becomes fixed and regular; nor can it be too often impressed on the minds of English students that this is the classical æra of our literature, and that, however we may admire the polished works of a later period, we cannot too diligently or constantly attend to the illustrious models here presented us.

But as weeds are nourished by the same soil which produces the fairest flowers, so some of those corruptions of style which we have before noticed kept pace with the improvements of the age, and in the reign of Elizabeth's successor, far outstripped them. Roger Ascham inveighs still more bitterly than Wilson against the habits, characters, and *language* which our English travellers brought with them out of Italy; and, to corroborate his assertions, gives somewhat a loose translation of what he tells us was a common Italian proverb. '*Englese Italianato è un Diabolo incarnato:*

that is to say, you remain men in shape and fashion, but become devils in life and condition." We wish our limits would permit us to copy more of this curious invective, which comprises a great deal of historical information respecting our language. Roger Ascham is followed in this collection, by Fox, the author of the Book of Martyrs, and Holinshed, the Chronicler.

We should be happy, were it in our power, to concur with Mr. Burnett and with the critic whose authority he quotes (p. 152. Vol. 2.) respecting the *interest* attached to sir Philip Sidney's Arcadia. We will agree that his *style*, though not free from affectation, is deserving of praise, and, under certain restrictions, of imitation; but we really cannot 'delight in the story itself,' nor do we feel 'assured that the fault is in ourselves and not in the book.'

Every man has it in his power to refer to works of so general circulation as those of Spenser, Ralegh, Camden, Bacon, &c. in the second, of Jeremy Taylor, Milton, Clarendon, Cowley, Boyle, Barrow, Temple, Tillotson, and indeed of almost all the writers included in the third volume. We cannot help thinking, therefore, that Mr. Burnett might have spared many of his voluminous extracts from these authors without injuring the consistency of his general plan. Our few remaining observations will now be confined to some of his less notorious articles.

John Lilly was the author of many comedies and of a kind of moral satire in prose entitled "Euphues," a work much in fashion in its day and the subject of frequent allusions among the wits and poets. We have a most singular instance of its celebrity in the words of Blount, the editor of six of his comedies, who asserts "that the nation was indebted to our author for a new English which he taught them in his *Euphues*; and that all the ladies of that time were his scholars; she who spoke not *Euphueism* being as little regarded at court, as if she could not speak English." In the present age he will be more justly considered as one of the principal corruptors of our style; and his ill-founded popularity in no small degree extended the mischief of his writings.

Mr. Burnett appears to have justly estimated the extraordinary value of Hooker's labours when he says 'I consider the Ecclesiastical Polity as by far the most important work which had appeared prior to Lord Bacon.' After making some further observations on the general character of the performance, and after quoting the celebrated exclamation of pope Clement VIII. when the first book only had been read to

him. 'There is no learning that this man has not searched into;' he concludes by saying that 'as a composition, it presents the first example in the language, of strict methodical arrangement, and of clear logical reasoning.'

The literary character of the reign of James the first, its extensive learning, its intolerable pedantry, is very accurately and ably drawn. However we may ridicule the conceit of affectation which prevailed during this period, and which the example of the monarch encouraged if it did not introduce, we should never forget the high and important obligations which we owe to the literature of this very period. Ought not sir Edward Coke to have been included among the writers here noticed? a stronger instance both of the learning and of the absurdity alike characteristic of the age, cannot any where be found.

Speed, the chronicler, is perhaps most remarkable as deserving the following encomium of Mr. Tyrrel's. 'He was the first English writer, who slighting Geoffrey's tales, immediately fell upon more solid matter, giving us a large account of the history of this island, during the time of the Roman emperors and English Saxon kings.' The eulogy of bishop Nicholson is more general, but perhaps equally merited.

The learned Spelman affords materials for an interesting article; and another very amusing one is formed out of the absurdities of bishop Andrews, who was perhaps the model whom South held up to his imitation, in respect of punning. Both were equally the fashion of the court and of the age; but in point of real worth, Andrews can by no means endure a comparison with his follower.

To those who have been accustomed to consider Donne and Ben Jonson only as poets, the extracts here given from their prose works will be acceptable. Jonson's style, in particular, is well deserving of close attention, though not of indiscriminate imitation. The great antiquaries, Cotton and Selden, Purchas, the laborious compiler of the 'Pilgrimage,' and Burton, the quaint, humorous, and entertaining author of 'the Anatomy of Melancholy,' close the splendid catalogue of this important period.

We had forgotten the 'majesty of Great Britain' itself, which Mr. Burnett's readers may perhaps grudge even the seven short pages allotted it.

In the mean while, however, we have ourselves allotted to Mr. Burnett's two first volumes so large a space in our Review, that we are obliged to close our criticism without extending it more minutely into the contents of the third. What we have already examined is, however, by far the most

important part of his work, From the time of Elizabeth and James, our language may be considered as settled; and its subsequent variations have been in general, too capricious to reward the labours of a painful comparison by the discovery of any very valuable conclusions. In other points of view, notwithstanding, the writers of the period between Charles the first's accession and the revolution cannot be said to form the least amusing portion of such a work as this. But we must repeat our opinion that, throughout this last volume, particularly if Mr. Burnet had curtailed his specimens from the best known authors and added to the number of those he has made from some others of less celebrity, he might have rendered his compilation more curious without any injury to his main design. Perhaps, also, the work is brought down to a later period than that design required. At least the materials of his last volume may have been compressed, and those of the first and second proportionably enlarged, with great advantage, we think, to its general utility.

ART. III.—*A general, historical, and topographical Description of Mount Caucasus, with a Catalogue of Plants indigenous to the Country. In two Volumes. Translated from the Works of Dr. Reineggs and Marshall Bieberstein. By Charles Wilkinson. With a Map and Plates. Two Vols.* 8*vo.* 15*s.* Taylor, Hatton Garden. 1807.

THE mountainous district, which lies between the Euxine and the Caspian seas, has not often engaged the attention of travellers. The various small and independent tribes, who inhabit that part, and whose principal business is ravage and plunder, have been very unfavourable to the researches of the curious. Dr. Reineggs appears beyond all other persons to have enjoyed most facilities for this purpose. He passed a considerable time in Georgia, where he enjoyed the friendship and protection of the Zaar Heracleus.—He investigated the characteristic features, the mineral, vegetable and animal productions of that great chain of mountains which goes under the name of Caucasus, with an accuracy and zeal, which evince a mind intent on the advancement of science and the discovery of truth. The account which he has given of this rugged part of the world, abounds with interesting topographical details; and we think that the

translator has rendered an acceptable service by presenting them to the public in an English dress. The mountains of Caucasus constitute one of the barriers which nature has placed between Asia and Europe; the only passes by which any communication can be maintained are difficult and almost impregnable; where a few resolute troops under skilful and experienced officers, might impede the progress of the largest armies.—The submission of all Georgia to the dominion of Russia may seem to have secured to that power the command of this Alpine tract: but the rude tribes, who inhabit the mountains, are a hardy and intractable race, jealous of their native liberty and independance, and equally hostile to the ambitious designs of the courts of Ispahan and Petersburgh. Some think that if Bonaparte can secure the co-operation of Russia and of Persia he will march an army over the Caucasus in order to attack our possessions in the East; but we think it more likely that he will trust his army to the difficult navigation of the Caspian than to the perils of a march of more than five hundred miles over the Caucasus, where their supplies will be continually obstructed and their march harassed by the Lesghaes and other hostile tribes.

'The height of the Caucasian mountains is difficult to be ascertained, for the greatest part of the rocky summits is inaccessible notwithstanding their lowness. Surrounded with clouds and fog they are often concealed a long time from our eyes; and horrible abysses, into which the traveller is afraid of falling every moment, excite shuddering and terror. Even the large masses, that are often hurled down, alarm the most resolute and hinder all approach.'

The lowest part, and at the same time the most fertile, is the Eastern. This is accordingly the most populous region of the Caucasus; in proportion as it recedes to the west the height and the sterility increase.

'On the western side there is only soil sufficient to produce different species of moss. The beech trees, which have sparingly taken root between the fissures, are stunted and unsightly. There are no inhabitants. The few remains of masonry appear to be the ruins of churches, or the habitations of hermits, who buried themselves in that elevated solitude.' 'In the primitive and middle mountains are found veins of very rich ore; and springs of excellent quality. In many parts of the promontory black naphtha arises; and on the S.E. side white petroleum is found. As the surface of all the foremost and most of the middle mountains is covered with a sufficient quantity of soil, and the fertility, according to the difference of situation, is abundant, at least there is no where real want; on that account they are adorned with pleasant forests and rich pasture lands: for whenever the summit allows of any possible approach, it is covered with villages and single houses, and rendered

productive. The contented inhabitant certainly suffers indigence in the midst of abundance; but he feels not the loss, because liberty makes him easy and happy and insensible to every thing unnecessary.'

The state of the weather and the temperature of the air vary exceedingly in different parts of this mountainous tract. The lower and more exposed parts along the shores of the Caspian are subject to excessive heat; here the fertility is abundant; and the inhabitants of the internal vallies of the highest mountains are said to enjoy most agreeable summers. In the N. and N.W. the winters are longer and more severe. In the mountains of the west the summer seldom lasts more than three months, from the beginning of June to the end of August. In this short interval there is a rapid but fugitive vegetation; for, by the 4th or 8th of September, the snows commence, which successively cover the tops of the higher and lower mountains till many of the vallies are at last filled up with the frozen mass.

'The river Terek flows through a great part of the breadth of the Caucasus from S. to N. and nearly divides the whole range into two equal parts; as the Thiuletis, Iskali, and Arakui, do also to the southward.'

The country between Derbend and the Kurr constituted the ancient Hyrcania:

'The long plain that stretches between the Kurr, the southern part of eastern Caucasus, and westward as far as the Alasan, the modern eastern frontier of Georgia, is known by the name of Schirvan?'

This large range of mountains is occupied by a multitude of tribes whose real extraction it is difficult to ascertain, but who seem to have come from different countries, and at different periods, as they differ in language, governments, customs, and opinions. Many of them are probably scattered remains of the large armies, which in different periods of the world, have endeavoured to penetrate through this rugged barrier from Asia into Europe, or from Europe into Asia.

'A small river, stream, or mountain, often separates whole tribes, and they must set bounds to their intercourse, because they do not understand one another in their different dialects, and as their unbridled savageness keeps them always in reciprocal fear with their neighbours for the preservation of their lives and property, and does not allow of any friendly communication, so they are often prevented the possibility of learning each others' language.'

'Each house, surrounded with a hedge, of the nations of Caucasus, contains its own proper family, who live by each other from time im-

memorial, and possess every thing in common; till their great increase obliges them to separate. The smallest family certainly contains from five to ten men capable of bearing arms, others reckon more; and the force of a single family often amounts to from forty to fifty men, the eldest of whom is always chief, and superintends all family affairs without controul.'

They are desperate robbers; and though they respect the rights of property among those of their own tribe, yet individuals rise in estimation and renown in proportion to the depredations which they commit beyond their own frontiers. Christianity, at least what is *nominally* such, was formerly more prevalent than at present among those mountains, and dilapidated churches are often seen. Many of the mountaineers formerly sold their creed to the agents of the Grand Seignior, who were dispatched to carry on that spiritual traffic; but proselytism is said to have ceased when the annual subsidy for making new converts and encouraging the old was no longer sent.

On the right bank of the Aktasch, in the plain below the eastern range of the Caucasus, is the town of Endrie, containing about three thousand houses; which is considered as a *free city* by all the tribes. Here every stranger or fugitive will find hospitality and protection. He, who reaches the bounds of this city, cannot be any longer pursued, whatever crime he may have committed. Here Mahomedans, Christians, and Jews, are said to enjoy liberty of conscience; and the followers of Moses carry on a considerable trade. The traffic in slaves is said to be very great; for, ' all the men kidnapped or stolen by the Lesghaes or other robbers as well as all purloined property, are sold to the highest bidder in perfect security, or redeemed by relations or friends.'

The Lesghaes, who appear to be among the most ferocious of the tribes who inhabit the Caucasus, are great men-stealers. In this barbarous occupation they sometimes receive associates from the individuals of other districts. The traveller in this uncivilized region is constantly in danger of being either seized or sold. He is not secure unless one of the natives who is well known, becomes his companion, or

' when he can only name the prefect of a mosk at the place where he is going and claims his acquaintance. Yet the robber does not let go his booty on this account; he accompanies his prisoner to the prince or the prefect of the mosk. Now should the traveller be acknowledged by the first as a friend, or by the last as a guest of the deity, the robber contents himself with a small present, which

the prince or the mosk must equally receive at the stranger's departure.'

But the rights of hospitality are held sacred and inviolate. He who has been entertained as a guest among the people is secure and unmolested. But if the stranger wish to prosecute his journey, his last host must accompany him to the next stage, and receive from the chief of the town or village the promise of hospitality, which is a pledge of protection for the life, liberty, and property of the traveller. 'He who should dare to infringe this hospitable custom, would be put to death, and all his property destroyed.'

Some of the Caucasians are said to pay great attention to their vineyards. The red wine of Gumrah, which is less common, is said to be more prized than all the rest. There are also vineyards in Ischerkai, but the wine is very inferior to that of Gumrah; on the contrary, that tribe has fine arable land. They do not allow dogs to be kept in their villages, and no visitor dares bring a dog with him. They abominate that animal as unclean, and their own vigilance supersedes the necessity of such extraneous aid. Irbscharnul, which lies to the south of Tabasseran, in the province of Kadek or Kasakaidek, contains three thousand families, who are a mixture of Mahommedans and Jews. They are said to live amicably together; the fertility of the soil is exuberant, and the vine shoots spontaneously from every old cleft in the rocks. To the S.W. of Kara Kaidek live 1200 families of a tribe who call themselves Kuwaetschi, (cuirasse makers,) who belong to the most ancient inhabitants of Caucasus. The author exhibits rather an interesting picture of their singular manners and institutions. Such is their character for fidelity and probity, that the superabundant treasures of the plundering princes of other tribes is said to be perfectly safe when confided to their custody. They display a superior cleanliness in their rooms, their furniture, and dress; and, after the European manner, they use tables, chairs, bedsteads, knives and forks. They are addicted to trade, but negligent of agriculture. They manufacture guns, pistols, sabres, knives, and breast-plates; and their works in gold and silver are said to be in high repute, and very dear. Their women excel in embroidery, and they weave carpets, belt-cloaks, and woollen cloths. They do not engage in any predatory incursions, and they never go to war; yet, behind their rocks they are very vigilant and valiant; and the determined resistance which they made set bounds to the victorious pro-

gress of Nadir Shah. 'The only two passes, by which an army can approach, are incessantly guarded, and the entrance is not allowed either to stranger or to neighbour. But, in their frontiers stands a large village, and one of their warehouses, where treaties with strangers, and all other consultations, are settled.' Their political constitution is unknown, but, it is said, that 'they keep a common treasury, which is under the care of twelve elders, for life, who attend to the well-being of their little state; they suffer no beggars or idle and fraudulent persons but the members of the community are all industrious, opulent, and contented; for as soon as any one becomes useless, and will not better himself, he is banished, and never received again.' Their religious system is that of Mahommed, but they are singular in the exposition of the doctrine. They do not practice circumcision; they admit fermented liquors, but they do not eat pork. They allow only one wife; but they place no obstacles in the way of divorce. The burials of their males seem a period of great festivity and joy; but women are interred without similar expressions of interest in the event. We shall not relate the nocturnal orgies, which are permitted to their youths, their widows, and discarded wives. At Derbend, which is built on a mountainous acclivity, on the eastern side of Caucasus, is one of the principal passes between Persia and the north of Europe. This city commands a most delightful prospect, and contains 647 houses, inhabited by Mahommedans, Armenians, Georgians, and Jews. Here were the *Portæ Caspiæ*, or *Caspian Gates* of the ancients. 'The Arabs made the conquest of Derbend by the command of the prophet, for he had styled it a holy city, the 'gate of faith,' (Bab-el-islam) and esteemed it of inestimable worth.' His successors spared no pains in improving and embellishing it. The ruins of aqueducts, which still remain, and which formerly supplied the town with the purest water, are lasting monuments of the industry of the Arabs. The walls of Derbend are continued to a considerable distance into the rocky bed of the sea; and on the land side they are extended 'over a steep, high ridge of mountains. A single large, antique iron gate forms the only ingress at present;' it is called the *porta ferrea*; and 'according to an old prophecy,' it is said, that 'the Turks look upon the destruction of their empire as certain, as soon as a hostile infidel nation, with *yellow* faces, penetrates into their territory by that passage.' Derbend has fine fruit-bearing gardens and fields; rice, cotton, corn, and saffron are also cultivated; the grape is well flavoured; but 'bad wine is made; for the women superintend the busi-

ness; the care of the silk is likewise left to them, and for want of sufficient information, as badly managed.' The Jews are numerous in the Caucasus, and in a prosperous state; the author says, that 'no jewish tribe ever brought up finer daughters than that in the circle of Tshauran;' but we were not a little shocked to hear, in the next sentence, that their fathers make a traffic of their charms.

At Baku or Badku, which is situated on the Caspian, about sixteen miles from the southern arm of Caucasus, 'the cotton is much prized for its quality; and though the gardens are never watered, yet the vine, granate, and fig, succeed very well, and even the most delicious sweet and water-melons.' The vicinity of Baku is said to be highly agreeable, and the gales which, during the hot months, blow in the evening from the Caucasus, and waft the odours of numerous fruit-bearing trees and flowers, are said to overpower the sense of the traveller, and to make him forget his toils in a delicious sleep. In this district are numerous springs of petroleum or rock-oil. The oil is drawn up two or three times a day from wells, which are dug for the purpose. Some of the wells are said to yield 1000 or 1500lbs. every day, but the author thinks this calculation too high; and says, that he knew some wells which yielded a daily supply of not more than 50 to 80lbs. The prince of Baku retains the sole right of selling all the oil;

'The colour is quite black, but if poured out against the sun it appears reddish. It does not light very quick, but, when once in flames emits a clear light and much smoke. The inhabitants of that neighbourhood, and along the Caspian, use it as well in their lamps as in flat broad iron pans, filled with sand, into which the oil is poured and lighted. They also paint the terrace roofs of their houses with it, to prevent the rain from penetrating; and in summer buffaloes are smeared all over with it, to protect them from the very dangerous horse-flies and gnats.'

Not far from the former is a well of white oil, or naphtha, which lights very quick even on the water; the middling classes use it for lamps; and, in cases of gout and rheumatism, it is said to be successfully employed. About three miles from the naphtha-springs is a spot called *Ateschjoh* or *place of fire.*

'The diameter of the place exceeds something more than a verst; and from the centre, in dry weather, a strong yellowish-blue flame is emitted, that increases in the night.'

'At some distance from the flame the Indians called Gebur, Gue-

bur or *fire-worshippers*, and other poor persons, have erected small stone houses.'

They cover the floors with a thick coat of loam, that the flame may not break through; but, when the inhabitants want fire, for any domestic purpose, they have only to perforate the loam floor, and by applying a light to the current which issues from the aperture, it immediately takes fire. The narrower the aperture the greater is the force and heat of the flame. This great subterraneous depot of hydrogen supplies the residents, on this singular spot, with light and heat. Instead of burning a candle they make a narrow perforation in the loam floor, through which they pass a reed which has been completely coated, by lime-water frequently poured through it. A burning paper is applied to the top, and a bright flame, which rises near six inches high, immediately appears. This reminds us of Mr. Winsor's gas-lights; and we are almost tempted to recommend the establishment of another *light* and *heat company*, to convey this native Caucasean gas, by the shortest rout, into Pall-Mall.

The poor Indian linen-weavers, who have fixed their habitations at this '*place of fire*,'

'as soon as it is evening set fire to those reeds, and on both sides of the weaving-stool similar ones are placed; and the workman has neither to keep up the flame, nor snuff the burning wick. Firing is also unnecessary; for the heat is so great that the windows and doors always stand open. The current of air rushing from the incisions or holes is strong; leathern bottles and flasks are soon filled with it, and this confined air is inflammable for some time after. I saw a proof of it at the Prince of Schammaghis', who ordered a leathern bottle full to be fetched for my satisfaction; and though the messenger was obliged to make a long circuit, on account of the Lesghaes, and did not return before the fourth day, yet it was still inflammable.'

Among the Indians who are mentioned above there appear to be some who devote themselves to the priesthood, and prepare themselves for the office with the utmost severities of mortification which the delusions of superstition can inflict, or the obstinacy of pride can endure. Of these devout noviciates 'some stand in an immoveable posture, with one or both arms extended upwards day and night for five, seven, and even ten years,' according as they wish to rise in the scale of sanctity above their peers.

The Duschi, who reside near the sources of the Alasan

and are subjects of Georgia, are said to hold cats in such great veneration, that when they assert any thing in the name of a cat, the oath is as inviolable as when one of the Homeric gods swore by the river Styx. When the Georgian judges wish to extort the truth, an adjuration by the life of a cat is the oath which they propose. The *Lesghaes*, which is a general name for the numerous tribes who inhabit the highest ranges of the Caucasus, are said to be the terror of the Armenians, Persians, and Turks. They are a wild, uncivilized race, whose principal occupation seems to be plunder; but the author says that 'adultery, fornication, and other unnatural vices, are quite unknown amongst them. But revenge is the predominant vice of savages; and this appears to be rife among the Lesghaes. The Lesghaes excel as predatory and irregular troops, and that kind of warfare seems best suited to the country which they inhabit.

'The middle ranges of Caucasus are covered with the houses of the Thiulet up to their highest summits, wherever they allow of any access.' Notwithstanding the inclemencies of the winter and the sterility of the soil, the inhabitants, who can procure only a little barley and millet 'are as numerous as the springs that spout out from every cleft.'

'The road from Georgia to Russia runs over these mountains, and the high Kumulis Zighe. It is extremely difficult, and in winter highly dangerous. The passages are then marked by high stakes; but one must often labour through the snow with great fatigue, and every moment incur the peril, particularly in hurricanes, of being overwhelmed and buried in it.'

A general law was once made in Georgia not to permit the sale of the inhabitants any more as slaves. But the interest of the great chieftains stood in the way of the execution; money was thought preferable to humanity; and the liberty of individuals appeared insignificant when balanced against the temptations of Turkish gold. However, the poor wretches who were thus forcibly severed from all their relatives and attachments, were comforted with the suggestion that they *might become beys of Egypt*. A Georgian noble once sold a whole village of Jews to the Turks; and when reproached on the barbarity of the act, he made an apology worthy of an *orthodox* divine, when he is violating the most sacred precepts, that '*that he had no other object than to avenge the blood of Jesus Christ!*'

Pheasants abound in Georgia; deer and gazelles are numerous in Kisik and the adjacent plains. Falconry is a fa-

vourite amusement with the natives. The falcon is taught to search for and carry off his food from the head of a goat. After being inured to this, he is deprived of food the day before the chace; and, as soon as the hunter discovers a stag or gazelle, the hood is taken off and the bird let loose. He darts at the forehead of the animal which soon stands still or falls down, till it is either killed or taken alive by the hunter. In p. 147 of the second vol. we have a description of the scorpion spider *phalangium araneoides*, the poison of which is said to be hardly exceeded in subtilty by that of the rattle-snake. To the head of this insect 'are attached two poisonous bladders as large as the head, each being furnished with a pointed forceps, placed vertically, which serves for biting whilst the animal at the same time drawss ome of the poison into its mouth.'

These volumes contain a variety of information on the situation, climate, inhabitants and products of the Caucasus, which are more interesting at the present period, when Bonaparte is supposed to be meditating a way over those mountains to our possessions in the East. Is he likely to be deterred from such an attempt by the Persian adage? *When a prince is too happy let him attack Caucasus.*

ART. IV.—*Inquiry into the Causes and Consequences of Continental Alienation, written as a Sequel to the Inquiry into the State of the Nation.* 8vo. Symonds. 1808.

THE present pamphlet is evidently the production of some gentleman who is intimately acquainted with the subject on which he writes, who clearly understands the state of our foreign relations and of our domestic politics. The turn of some of the remarks, the aptness but quaintness of some of the illustrations, the combinations of language and the associations of ideas with the marks of a reflective and penetrating but rather eccentric genius which pervade the present performance, would almost induce us to believe that it had been revised by a member of the last administration.

The first 46 pages of this work, which are entitled 'Preliminary remarks' contain a very judicious, forcible, and satisfactory vindication of the late ministers; and whoever be the author, we feel much indebted to him for this able defence of those great statesmen, whose *general conduct* had our warmest approbation, and whom with deep regret we beheld dismissed from the councils of their sovereign. The

charges against the late ministers, says the writer, 'have been at length summed up in three counts. They gave no subsidy to Prussia, they refused to facilitate a Russian loan, and they gave no military assistance to the continental allies.' These accusations, if they be true in point of fact, are false in point of inference. The late ministers did not give any subsidy to Prussia, they did not accommodate Russia with a loan on her own terms, and they did not send any army to assist the allies on the Elbe or the Vistula. This we will concede; and we say that this accusation instead of constituting their blame, redounds to their praise; and that these charges of their enemies, which were intended to prove their guilt, establish their innocence: '*They did not subsidize Prussia.*'—After the experience which they had had of the imbecility, versatility and venality of that court, would they not deservedly have incurred the charge of folly and oppression if they had increased the taxes of England in order to swell the coffers of Prussia? Was it likely that Prussia would have fought for money when she would not fight for existence? Was there any man in England, who, after having observed the wavering conduct of Prussia during the coalition of 1805, could conscientiously advise his country to subsidize the court of Berlin with a mite of English gold? Did the unprincipled seizure of Hanover merit any boon from George the third or his parliament? Besides, when Prussia in that moment of infatuation, which accelerated her fall, marched out her military parade against the armies of France, was she not at war with this country as well as France? Were we to lay fresh impositions on the already too burthened industry of this country in order to succour a power who had treated us with treachery and contempt, and who had offered the greatest indignity to the sovereign of this country by wrenching from him the patrimony of his ancestors? The impolicy, absurdity, and injustice which there would have been in subsidizing Prussia on her first rupture with France, are so palpable, that we should hardly have thought it possible to be made a matter of dispute. 'With respect to the policy of subsidies in general, we think that the experience of a century, but more particularly of the last fifteen years, will forcibly teach us that in the great majority of instances it is not only futile and inexpedient but positively mischievous. 'Can our experience produce a single example, during all the wars of the revolution in which subsidies produced one beneficial effect, in which they animated cowardice, determined indecision, or suspended treachery? Is there a secondary or a prima-

ry state in Germany which has not received our subsidies and subsequently made its own bargain with the enemy? Our subsidies have scarcely ever been received before they have been abused; and the treachery which we have experienced, has usually been proportioned to the sum which we have paid for the fidelity of our continental allies.—But the policy or impolicy of every subsidy must be determined by the peculiar circumstances of the case; and the more the circumstances of that case which we are at present considering, are examined, the more it will be seen, that the late ministers acted with equal wisdom and integrity in not lavishing the gold of England on the cabinet of Berlin.

'*The late ministers did not promote the Russian loan.*' Is it wise in a nation any more than in an individual to lend money without security? Did the example of the Austrian loan, in which we had to pay both the principal and the interest, encourage us to promote a Russian loan? The ministry left the money-market open to the Russian agent; and the money might have been had, if any satisfactory security for the payment could have been produced. But he who solicits a loan without having any security to offer, either for the principal or the interest, is not likely to experience a very favourable reception from those who have money to lend. If, when the emperor of Russia requested a *loan*, he used the term only as a genteel synonym for a *subsidy* he should have called the thing by the right name; and not with that sinister duplicity, which is often observed in private lif, asked us to *lend* that which he intended that we should *give*. Our ministers would not have refused a *subsidy for a specific object*, and to *be paid in proportion to its accomplishment*. This they would have done; and, if they had offered to do more, they would have imitated the thoughtless profusion of their predecessors and betrayed the true interest of their country.—But the *late ministers did not send an English army to the continent*. Here, as in theformer instance the matter which is involved in the accusation, furnishes the most solid proof that they were both virtuous and wise. The utmost force, which we could in common prudence have sent to the continent, could not have exceeded from twenty to thirty thousand men; and to those, who are at all acquainted with the numbers and discipline of the French armies, it must be self-evident that such a force could not have operated any considerable diversion in favour of the allies. France in addition to her vast superiority of force in Poland, had her frontiers covered with a reserve that would soon have overwhelmed any quota of

troops that we could have transported to the continent. We should thus only have abandoned some thousands of our best troops, to our enemies without affording any reality of succour to our friends.

But 'men,' as this author well remarks, 'were the least want of the allied armies. The king of Prussia surely had soldiers enough in the battle of Jena. Had his numbers been double, the victory of his enemy would only have been more bloody. The battle of Jena was a faithful picture of the whole campaign. On one side every thing was chance, random, an alternate excess of self-confidence and unreasonable despair, a tumultuous battle and a confused rout, in a word, a state of things in which victory would have been without fruit, as defeat was without refuge. On the other every thing was the most perfect arrangement. Victory was followed by conquest, and even defeat would not have been without resource. The battle of Jena, and the battle of Friedland, were lost from the same necessity,—that necessity by which wisdom overcomes folly, and by which skill, foresight, and council, must inevitably prevail in the end against ignorance, chance, and temerity.

'According to the system of modern warfare, war is less a game of chance than of skill. The results must depend upon the moves and not the dice. Fortune may, doubtless, give a favourable cast, but the event must hang upon the skill with which it is employed. It is not in the nature of chance, moreover, to persist in such a constancy of favour, such a uniformity of preference, as is sufficient of itself to decide the event of a contest, and prevail against that permanent superiority, which, in all human affairs, necessarily belongs to superior prudence. The French and Russians were never so equally matched, the scales were never so nearly even, that the little which fortune could either give or take away, could have produced on either side any possible effect. The superiority of the French was decided; there was nothing of accident in the event. The campaign was not lost for want of men—it was not lost only by a little. Thirty thousand men additional would not have altered those relations from which resulted the victories of the French. The main army might have gained so much in numbers, and so much in diversion, but the superiority of Bonaparte and Bennigsen, and of the French and the Russians, would not have been a whit changed. The Russians would still have rushed on the French cannon, and Bonaparte, calm, collected, and immoveable, have destroyed them like fire among stubble.'

But supposing the military succours of Great Britain of more importance in averting the subjugation of the continent than they were ever likely to be, at what period of the war could they have been sent by the late administration? They could not have been sent before the battle of Jena; for that was fought on the 14th of October, soon after the

return of lord Lauderdale from Paris, and while we were at war with Prussia as well as France. After that event, the Prussian army never made another stand; the march of Bonaparte from Jena to Berlin, from Berlin to Posen, and from Posen to Warsaw, was rather a triumphant procession than a perilous and impeded march. The military fabric, which the great Frederic had created with so much industry, but, as the event proved, with so little skill, seemed in a moment to have vanished into air. After the single battle of Jena, hardly a trace of this martial colossus was left behind. In the beginning of December, 1806, the French were cantoned on the Vistula. The Russians very inconsiderately hastened, in detachments, to the opposite banks of the river; which the French crossed with a superior force, and beat the enemy in detail. Thus the Russian force was dispirited by defeat, and reduced in numbers before it could be impelled in a mass against the French. When lord Hutchinson arrived at the Russian head quarters, he found every thing in a desperate condition—all was confusion and dismay. In this posture of affairs, even had the season permitted the embarkation of troops to the Baltic, no force, which we could have spared, could possibly have repaired the palpable disparity which there was between the Russians and the French, or have turned the scale of victory in favour of the allies. The late ministry therefore acted with true wisdom and patriotism, in preventing the useless effusion of British blood. The battle of Eylau was fought on the 7th and 8th of February 1807, and the intelligence did not reach England till the beginning of March, when the late ministry, which never enjoyed the favour of the court, were on the point of being dismissed from the councils of the sovereign. But it has been said that we might at least have thrown succours into Dantzic. Those who suppose this, do not consider that between Dantzic and the sea, is a projecting land of some miles, which was occupied by the French lines. The desperate valour of the Russians was in vain exerted to force this barrier, and 'in a momentary attack by water, captain Cheatham lost half his crew and effected nothing. So hopeless was every effort to raise this siege.' The fall of Dantzic was the total subjugation of Prussia; and in fact, it left nothing to expect in the farther prosecution of the campaign, but fresh disasters and disgrace.

'The Russians retreated; the French followed;—the Russians were driven into a corner, they had not another move. The battle of Friedland was but the necessary catastrophe of the drama.

The previous plot had so well prepared for it, and so naturally led to it, that the dagger and the bowl were seen without surprise.'

No force, which the late ministry could have sent to the continent, could have prevented the disastrous termination of the campaign; and to have sent troops without a probable chance of affording some effectual aid, would only have been an unnecessary waste of the blood and treasure of this country.

We fear that there is too much truth in the following assertions of the author,

'That we are considered by the nations of the continent, as the most selfish people on the face of the globe; and that there is not one of them, either amongst neutrals, allies, or enemies, but holds us in an aversion bordering on contempt. Every thing that has happened of late years, the total failure of the war, and the long continuance of it to the total ruin of the continent, has been imputed to us. An Englishman travelling on the continent, is every where received as a member of a company of brigands; not a nation subjugated under the triumphant arms of France, but imputes its ruin to us. We tempted it into the unequal contest, &c. &c.'

We subsidized the powerful, we menaced the weak; and we cemented one coalition after another, considering only our own interest, and regardless of the destruction which awaited our allies.

'In this manner was Holland involved in the war which with but little difficulty she might have escaped. In the same manner was Austria precipitated into a contest, which terminated in the loss of half her empire. In this manner has Portugal become a province of France. Naples has been dethroned by England and not by Napoleon. And Spain might have been yet neutral and yet safe, had not England forced her into confederacy with France.'

Such is the opinion which is entertained of this country on the continent; and we may thank the mischievous counsels of Mr. Pitt for the unfavourable impression. We are considered 'as a bad-minded nation;' and the late attack on Denmark has tended to strengthen that idea, and to make it general throughout Europe. The invidious representations, and the bitter aspersions of the French press, and of the emissaries of France, may have had some influence in lowering the English character in the estimation of foreign powers; but the character of nations, like that of individuals, can be ultimately ruined only by themselves. That this general feeling of aversion to this country cannot be ascribed solely to the machinations of France, is

evident from this circumstance, that it has become very prevalent in countries over which France exercised no controul. Thus in the coalition of 1805, which England was to support by enormous subsidies, and when the sensation of hostility towards France was very rife in the cabinets of Vienna and of Petersburgh, our ministers were hardly admitted to any participation in the most general conferences, and were treated with a degree of suspicion and reserve which always indicates latent animosity. It was the endeavour of the late ministers, by the adoption of a line of conduct, less sordid, imperious, and overbearing than that of their predecessors, to diffuse a spirit of amity towards us among foreign powers, and to conduct themselves with that *integrity* and *moderation*, which might preserve the confidence of our friends, the good will of neutrals, and command the respect even of our enemies. But unfortunately for the country, the mine of treachery was prepared for the subversion of the late ministers, before they had full time to develope that liberal, enlightened, and comprehensive scheme of foreign as well as domestic policy which they had determined to pursue. Their successors came into office with a fixed resolution to alter the whole system of foreign policy and of internal reform on which their predecessors had begun to act. The attack on Denmark was one of the first measures by which they evinced *what spirit they were of*. The late orders of council, which have completed the alienation of neutrals, and excited the indignation of friends as well as foes, were conceived in the same spirit of injustice and domination.

The alienation of the continent is referred by this writer to two leading general causes; our inadequate diplomacy and our maritime usurpation. Our diplomacy has never possessed ability nor diligence sufficient to counteract the machinations of the French. By sea we have confounded a sovereignty of *fact* with a sovereignty of *right*; and have in too many instances exercised a tyranny on the ocean, similar to that which Bonaparte has practised on the continent. There is nothing permanent in injustice and oppression; and he who has recourse to them as a temporary good, will find that they are a lasting evil. The late orders in council, and indeed the whole series of our vexatious restrictions on the neutral carrying trade, are of that description of measures, which are unjust in their principle and pernicious in their consequences. Like all those exertions of hostility, which are a mixture of iniquity and folly, they will ultimately be found less mischievous to our enemies than to ourselves.

The author gives a very clear and interesting account of the present political parties in Russia. The French party, which owing to the almost exclusive employment of French tutors, &c. to the general use of the French language, the consequent predilection for the literature and the modes of France, assisted by the lively talents and incessant intrigues of that engaging people, has taken deep root in Russia, is, at present, the most predominant. This party, which is supported by the mistress and commander in chief, by the officers of the household, the ministers of pleasure, confidence, &c. &c. has obtained possession of the government, and is in exclusive favour with the emperor. They have got complete possession of the Russian press, and are powerfully aided by a second ruling party, the *economists*, in diffusing the general belief that the prosperity of Russia depends on the exclusion of English manufactures, and the renunciation of all connection with Great Britain. The character of the emperor Alexander which is destitute of energy, does not promise a speedy deliverance from this fatal influence. 'Russia in the present moment is not only averse but hostile; not only alienated but perhaps the bitterest of our enemies!' The causes of this alienation must be referred to a period anterior to the formation of the late ministry; that ministry did all in their power to mitigate this hostile disposition of the Russian cabinet; but their successors have not only undone all that they did, but have added fresh aggravations of virulence to the former animosity. By annoying the Russian trade, by rejecting the Russian mediation, and above all by the unprincipled seizure of the Danish marine, they have inflamed the discontents which they might have appeased, wounded the pride which they ought to have soothed, and increased the jealousy which they ought to have omitted no possible exertion to abate. While the same spirit prevails in the cabinet of this country, by which it is at this moment infested, there is not a power in Europe which is at present our enemy that is ever likely to become our friend.

ART. V.—*Hoare's Giraldus Cambrensis, (continued from p. 428, vol. 13.)*

GIRALDUS introduces his itinerary through Wales, by two prefaces to Stephen Langton, archbishop of Canterbury. In the second he gives us his motives for writing

this history of Baldwin's expedition, and the subjects of it; the latter he thus enumerates:

'The difficult places through which we passed, the names of springs and torrents, the witty sayings, the toils and incidents of the journey, the memorable events of antient and modern times, and the natural history and description of the country.'

The first chapter commences with a list of the reigning princes of the year 1188, in which he is guilty of a chronological error, which Sir R. Hoare corrects. Archbishop Baldwin, 'accompanied by Ranulphus Glanville, privy counsellor and justiciary of the whole kingdom,' entered Wales, near the borders of Herefordshire, and proceeding to Radnor, met with Giraldus, who, as we before noticed, was the first who took the sign of the cross. Converts, (if we may be allowed the term,) were at first gained, not without some opposition and difficulty, but example and persuasion at length rendered the scheme popular, especially among young men of rank and enterprise. The remark of one of these is worthy of a Spartan and of a better cause 'what man of spirit can refuse to undertake this journey, since amongst all imaginable inconveniencies, nothing worse can happen to any one than to return?'

We have already observed that this visit of Baldwin was supposed by some to be inimical to the interests and honour of St. David's; and the translator remarks, that one of the reasons assigned for it was; 'that by celebrating mass in the different cathedrals, he might *thereby* set aside the metropolitan right of the see of St. David's, and assert that of his own church of Canterbury.' The first chapter concludes with the relation of several miracles, which generally record the punishments of those who despised or defrauded holy places.

Sir R. Hoare has inserted a short account of the Crusades in his annotations on this chapter. He ascribes their origin to better principles than we feel inclined to allow; the actors we believe were really excited to their mad enterprise by mistaken zeal, and the influence of the church; but we were unwilling to admit the instigators to the claim of such venial motives. The character of Gregory VII. who formed, though he did not live to mature the plan, and the subsequent conduct of Urban II. and his creature Peter the hermit, justify our attributing to avarice and ambition, this remorseless waste of blood and treasure. Fuller observes on this subject:

'Now, though many cry up this hermite to have been so pretious a piece of holinesse, yet some suspect him to be little better than a counterfiet and a cloke-father for a plot of the pope's begetting, because the pope alone was the gainer by this great adventure, and all other princes of Europe, if they cast up their audit, shall find themselves losers: this with some is a presumption, that this cunning merchant first secretly imployed this hermit to be his factor, and to go to Jerusalem to set on foot so beneficiall a trade for the Romish church. As for the apparition of our Saviour, one may wonder that the world should see most visions when it was most blind; and that that age, most barren in learning, should be most fruitful in revelations. And surely had Peter been truly inspired by God, and moved by his spirit to begin this warre, he would not have apostated from his purpose: so mortified a man would not have feared death in a good cause, as he did afterwards, and basely run away at Antioch. For when the siege grew hot, his devotion grew cold; he found a difference between a voluntary fast in his cell, and a necessary and undispensable famine in a camp: so that being well hunger-pinched, this cunning companion, who was the trumpet to sound a march to others, secretly sounded a retreat to himself, ran away from the rest of the christians, and was shamefully brought back again for a fugitive.'*

This ingenious and eccentric writer remarks, in defence of his unfavourable opinion of the pope's motives, that by contriving to send the emperor against the infidels, he dispossessed him by degrees of all his Italian dominions, by this means relieving himself from the incumbrance of too powerful a neighbour.

'He had the office to bear the bay,' says Fuller, 'and expended but some few drops of the showres he received;' he stimulated numbers unfit for arms, to take upon them a vow to go to the holy war, and forced them to commute their journey into money. 'And thus scraped he a mass of coin from such silly people as thought themselves cleansed of their sinnes when they were wiped of their money, and who having made themselves slaves to the pope by their rash vow, were glad to buy their liberty at his price.'

After a lapse of six centuries, any endeavours to fix a just odium on the principles of these unchristian wars may appear nugatory and absurd; but when we reflect on the spirit of proselytism, which so much prevails, and the violent ferment occasioned by the proposal of relieving a large portion of our fellow subjects from disabilities, imposed on

* 'Fuller's Holy War.' p. 11.

such of them as refuse to betray their honour and conscience to their worldly interest; when we consider the unexampled cacoethes for expeditions, displayed by the present cabinet, a campaign to Ireland, for the purpose of forcibly protestantising the Catholics, would be no extraordinary measure. Copenhagen can witness that the dread of national dishonour, the abhorrence of injustice and oppression, and the horror of shedding innocent blood, would not be among the obstacles to such a *holy war*.

The second chapter of the Itinerary is crowded with more miracles, two of which we shall quote. The first succeeds the relation of an instance of the miraculous vengeance of St. David, who punished a boy endeavouring to take some young pigeons from a church dedicated to him at Llanvaes, by fixing his hand for three days and nights to the stone on which he leaned.

'A similar miracle happened at St. Edmundsbury, to a poor woman, who often visited the shrine of the saint, under the mask of devotion; not with the design of giving, but of taking something away, namely, the silver and gold offerings, which by a curious kind of theft, she licked up by kissing, and carried away in her mouth. But in one of these attempts her tongue and lips adhered to the altar, when by divine interposition she was defected, and openly disgorged the secret theft. Many persons, both Jews and Christians, expressing their astonishment, flocked to the place, where for the greater part of the day she remained motionless, that no possible doubt might be entertained of the miracle.

'In the north of England, beyond the Humber, and in the church of Hovedene, the concubine of the rector incautiously sat down on the tomb of St. Osana, sister of King Osred, which projected like a wooden seat; on wishing to retire she could not be removed, until the people came to her assistance: her clothes were rent, her body was laid bare, and severely afflicted with many strokes of discipline, even till the blood flowed; nor did she regain her liberty until by many tears and sincere repentance she had showed evident signs of compunction.' P. 29.

An anecdote of the infamous revenge of Nest, the wife of Bernard Newmarch, (who on her son Mahel, a distinguished soldier, detecting and mutilating a man with whom she had an adulterous intercourse, declared with an oath that he was not the son of Bernard, and thus prevailed on King Henry I. to bestow Mahel's birth-right on her daughter,) affords the archdeacon an opportunity of railing at the female sex, which he abuses with so much earnestness and good will as clearly shews that celibacy was in him no virtue. 'Thus this wo-

man (not deviating from the nature of her sex,) in order to satiate her anger and revenge, with the heavy loss of modesty, and with the disgrace of infamy, by the same act deprived her son of his patrimony and herself of honour.' P. 33. Quotations from Ecclesiastes, Ecclesiasticus, Cicero, and Juvenal (even from his least modest satire!) containing all manner of ill-natured and malicious charges are marshalled in the rear of this monkish insinuation.

We cannot pass over a miracle of a most whimsical nature, which is recorded in p. 35. At the annual festival of the church of St. Almedhu, near Aberhodni, 'you may see men or girls, now in the church, now in the church-yard, now in the dance, which is led round the church-yard with a song, on a sudden falling on the ground as in a trance, then jumping up as in a frenzy, and representing with their hands and feet before the people whatever work they have unlawfully done on feast days,' &c. On offering their *oblations* at the altar, they are of course quickly restored.

We would not have the reader imagine that Giraldus fills his pages throughout the book with a recital of miracles; on the contrary, he seems to have great pleasure in giving local descriptions, and displays much of that kind of erudition which relates to names, dates, and monastic history. He appears to have been much delighted with the situation of Lanthoni, of which after noticing its salubrious air, he observes,

'Here the monks, sitting in their cloisters, enjoying the fresh air, when they happen to look up towards the horizon, behold the tops of the mountains as it were touching the heavens, and herds of wild deer feeding on their summits; the body of the sun does not become visible above the heights of the mountains even in serene weather, till about the first hour or a little before. A spot truly fitted for contemplation, a happy and delightful spot, fully competent, from its establishment, to supply all its own wants, had not the extravagance of English luxury, the pride of a sumptuous table, the increasing growth of intemperance and ingratitude, added to the negligence of its patrons and prelates, reduced it from freedom to servility,' &c. P. 69.

In the reign of Henry the First, the prime minister, Roger, bishop of Salisbury, was induced from the report of the sanctity of this place to pay it a visit;

'when he reflected with admiration on the nature of the place, the solitary life of the fraternity, living in canonical obedience, and serving God without murmur or complaint, he returned to the king, and

related to him what he thought most worthy of remark; and after spending the greater part of the day in the praises of this place, he finished his panegyric with these words: 'Why should I say more? the whole treasure of the king and his kingdom would not be sufficient to build such a cloister;' having held the minds of the king and the court for a long time in suspense by this assertion; he at length explained the enigma, by saying that he alluded to the cloister of mountains, by which this church is on every side surrounded.' P. 70.

We shall quote a few of the archdeacon's remarks on the Cluniac and Cistercian orders, in which he has delineated their respective characters with great force and precision. Of the former he says, if you would allot them 'a barren desert and a solitary wood, yet in a few years you will find them in possession of sumptuous churches and houses, and encircled with an extensive property.' This order at a time when there was a deficiency in grain, with a laudable charity, not only gave away their flocks and herds, but resigned to the poor one of the two dishes with which they were always contented!

'Although the latter are possessed of fine buildings, with ample revenues and estates, they will soon be reduced to poverty and destruction. The one like bees, collect their stores into a heap, and unanimously agree in the disposal of one well regulated purse; the others pillage and convert to improper uses the largesses which have been collected by Divine assistance, and the bounties of the faithful; and whilst each individual consults solely his own interest, the welfare of the community suffers; since, as Sallust observes, 'small things increase by concord, and the greatest are wasted by discord!' Besides, sooner than lessen the number of one of the thirteen or fourteen dishes, which they claim by right of custom, or even in a time of scarcity or famine recede in the smallest degree from their accustomed good fare, they would suffer the richest lands and best buildings of the monastery to become a prey to usury, and the numerous poor to perish before their gates.'

Giraldus speaks with great affection of his residence at Landeu, and of his literary and religious occupations there.

'In these temperate regions, I have obtained, (according to the usual expression) a place of dignity, but no great omen of future pomp or riches; and possessing a small residence near the castle of Brecknock, well adapted to literary pursuits, and to the contemplation of eternity, I envy not the riches of Crœsus, happy and contented with that mediocrity, which I prize far beyond all the perishable and transitory things of this world.' P. 77.

In his notes on the chapter from which we have made the above extracts, Sir R. Hoare enters with much feeling into the changes which have taken place in the venerable abbey of Lanthony. Among the causes of its progressive ruin, tasteless innovation is what we feel least inclined to pardon. If the proprietors of these remnants of antiquity do not chuse to incur any expence in preserving their crumbling masses for the admiration of posterity, surely they ought to restrain their unholy hands from such embellishments as deface and destroy the character of the edifice. It is a public misfortune when a fine ruin falls into the hands of a man of a romantic* mind, and bad taste. How often must such people be admonished not to decorate a favourite abbey like a favourite monkey, with a bell and collar. They have been perpetually reminded that such remains are a sort of public property, and not to be violated with impunity; pastures, potatoe-gardens and summer-houses, should be hooted from their present possession of castles and monastic edifices, and the *names* of the innovators exposed to the just vengeance of all who respect ancient taste and grandeur. A great part of this structure has lately fallen to the ground, and the annotator with great reason felicitates himself in having 'rescued, in some degree, from oblivion, the fine ruins of this once celebrated abbey, by the many and varied sketches he has taken of it, five of which are engraved in Mr. Coxe's tour.' The engraving which is given of it in the present work, represents the western front, in the state in which Sir Richard last observed it; if the date he assigns be correct, 1108, it carries the pointed arch to a more remote period than is generally allowed to it; the mixture of the round with the pointed arch, certainly refers it to a very early date.

As a fair example of the descriptive powers of the annotator, we will give extracts from his observations on the ancient church of Ewineth or Ewenny; respecting which he has just cause to take praise to himself, as he had the gratification of first discovering the tomb of the founder, and the consequent date of the edifice.

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* Great *æconomizers* are as destructive as the most romantic *improvers*. We know a venerable castle, which has been converted to the following useful purposes. The exterior walls are covered with fruit trees, which, by the good management of the gardener, exhibit a most regular fan-like appearance; the interior is a kitchen garden; the massy circular towers at the angles, form a dignified asylum to geese and turkeys, and the dungeons are converted into wine-vaults The innovator is dead, and we therefore withhold his *name*. R.

'An ancient tomb-stone, which lies neglected in the floor of the chancel, (of which the annexed plate is a faithful representation,) fixes, for a certainty, the foundation of this church on the aforesaid Moris de Londres.'

An ill natured critic would exclaim, 'Poor Moris de Londres! he must be crushed to atoms.'

'When I consider the dark situation to which this interesting monument is consigned, and that, after repeated visits, I am indebted only to a transient gleam of sunshine for the discovery of its inscription, I am not surprised that my friend Mr. Wyndham, or any subsequent tourist, could not decypher it: by many, indeed, Ewenny has been totally overlooked and unnoticed.

'In the year 1141, Moris de Londres gave to the church of St. Peter, at Gloucester, the church of St. Michael de Ewenny; and Gilbert de Turberville, lord of the adjoining castle of Coyty, confirmed the several grants of his father and ancestors to the said priory of Ewenny.

'The antiquary who travels through Wales, with a view of examining the early monuments of English architecture, will find the church of Ewenny particularly worthy of his notice. So much has been said about the Saxon, Norman, and Gothic styles, that I shall not offer my opinion on a subject which has occasioned such a variety of conjectures. From the certain foundation of this church by a Norman lord, and not many years subsequent to the conquest, we have good reason to suppose that the Norman mode of building might have been made use of in its construction. It is situated in a marshy plain, near the banks of the little river Ewenny, which abounds with trout, and whose waters never fail. The exterior form of the church is massive, and corresponds with the simple style of architecture which pervades the interior; it is a cathedral in miniature, consisting of a nave, one aisle, two transepts, and a choir. The columns which support the arches in the nave are round and heavy; the windows long, narrow, and rounded at top; the turret is supported by four wide circular arches, springing from short Norman pillars, which rest on pilasters, ornamented with the hutched moulding. The simple groined roof of the choir, and the neglected tomb-stone of its founder, bearing this inscription in old characters, claim particular attention:

ICI GIST MORICE DE LUNDRES LE FUNDUR,
DEU LI RENDE SUN LABUR. A. M.

Sir Richard in the southern transept found also another ancient tomb, the inscription on which confounds all the conjectures of modern tourists, who ascribed it to Paganus de Turberville, lord of Coyty. 'The same happy gleam of sun-

shine,' he modestly observes, a pail of water, and a broom, enabled me to ascertain the true original of this effigy, which was intended probably to commemorate a friend or follower of Moris de Londres:

SIRE ROGER DE REMI. GIST ISCI.
DEU DE SON ALME EIT MERCI. AM.

We cannot but allow the annotator great merit in passing so quietly over a discovery, which in many writers would have fed their exultation during the rest of the work, and produced perpetual allusions to their own discernment, and the ignorance or inattention of all over whom they had thus triumphed. It is our lot very frequently to be sickened to death by such oblique self-praise.

This volume contains many engravings; those of Roman inscriptions, and of statues, &c. are from drawings by Carter, in his usually beautiful and correct style; the engravings are extremely well executed by Basire. The landscapes and edifices are engraven by Byrne, and are very much above the usual style of decorative views, the drawings are by Sir R. Hoare. Of these the church of Ewenny possesses by far the greatest excellence. We have seldom seen an interior so well and so characteristically managed in every respect.

We are sorry that it is not in our power to be very general in our unreserved commendations of this department of the work. Two instances of the violation of the rules of perspective we cannot pass over; the first is in the view of Brecknock, where a hexagonal tower on the left presents a less breadth in that division which fronts (nearly) the eye of the spectator than in one which considerably declines from it. The other is in the view of Abergavenny, where a pediment (including a round-headed window) stands out in such a way from the corner of part of the church as makes it evident that it cannot front the same quarter as the other terminating pediments on the same end of the building. In the tower of the same edifice, that side where the lines most converge, is considerably broader than the one which appears more nearly opposite the observer's eye. If the above delineations are correct, the hexagonal tower cannot be equiangular; the pediment we noticed must proceed in a most deformed manner from a corner of the building, and the tower must have one side double the breadth of the other.

The style of this volume is in general correct and unaffected. Besides the exception we have already produced to this character, we have to instance the perpetual use of the

word *antiquarian*, as a substantive; as in a future work the translator has corrected himself, we were unwilling to point out his error to too frequent observation, and therefore when we have quoted from him have substituted the proper correction. In the life of Giraldus, *prebendary* is used to designate the preferment, and not the possessor of it. In some of the extracts which we have given, the punctuation seems too frequent; the sentence frequently lags in consequence of interruptions. In the translation of the Itinerary, the plainness and simplicity of the language is well adapted to the subject; and is honourable to the judgment and good sense of the writer.

(*To be continued.*)

ART. VI.—*An Abridgment of the Law of Nisi Prius, Parts 2d and 3d. By William Selwyn, Jun. Esq. of Lincoln's Inn.* Reed. 1808.

THIS is a most judicious abridgment of the law as it applies to some of the most important subjects which legal jurisdiction can embrace; each subject is treated with great perspicuity, and the correspondent cases are cited at once correctly and comprehensively. The reader is not left as is too frequently the case, to regret the defective statement of the principle on which the point turns, or to waste his time in the fruitless search of decisions erroneously quoted or incorrectly referred to. From a work which is likely to be in every lawyer's hands, we should refrain quoting any particular head of information, since to the professional enquirer each chapter will be alike important. But for the benefit of the general reader, we select the following useful intelligence on the interesting topic of insurance. The whole chapter under this title is finished with considerable pains, and condensed with great ability.

'Several corporations and societies have been established for the assurance of lives. Among these the following may be mentioned: 1. The Amicable Society, established in 1706. 2. The Royal Exchange and London assurance, in the reign of George the first. 3. The Equitable assurance, 1762. 4. The Westminster Society. 5. The Pelican Life Insurance. 6. The Globe Insurance. 7. The London Life Association, established May 1806, No. 48, St. Paul's Church-yard. The distinguishing principle of the London Life association is, that the assured are to be partakers of the benefits arising therefrom during life; the profits when ascertained are to

be divided among the proprietors, in proportion to the amount of their respective interests in the society, on the most equitable plan, and are to be payable to them during their respective lives, at such times and in such manner as the Courts of Directors, under the sanction of a general court of proprietors, shall appoint.

'8. The Rock Life Assurance Company, (established A.D. 1806) New Bridge Street, Blackfriars.

'In this institution, each proprietor is under the necessity of insuring a sum on his own life, if accepted by the directors, or on that of an improved nominee, to the amount of one quarter of the stock standing in his name. The representatives of the insured are to receive a certain sum at his decease, and also such addition as may have been made to that sum by the previous resolution of the society agreeably to the deed of settlement. The insured are either proprietors or nonproprietors. The proprietors are answerable each to a certain amount; they lay down a certain sum and form a capital sufficient to answer all contingencies. The insured non-proprietors have not any share in the risk, they pay certain premiums, in consideration whereof at their decease, their representatives will become entitled to the sum insured and will partake equally with the proprietors in such addition as may have been made at different times to each policy.

'The making insurance on lives, or other events wherein the insured had no interest, having introduced a mischievous kind of gaming it was enacted by Stat. 14 Geo. 3. c. 48, first, 'That no insurance should be made by any person, body politic or corporate, on lives or any other event, wherein the person for whose benefit or on whose account the policy is made, has no interest, or by way of gaming or wagering. 2dly. That in every policy on lives or other events the name of the person interested, or on whose account it is made must be inserted. 3dly, That no greater sum should be recovered or received from the insurer than the amount of the interest of the insured' (60).

'Whether the insurer has an interest within the meaning of the preceding statute, is sometimes the subject of litigation; as to which it has been holden, that a creditor has an insurable interest in the life of his debtor, at least where he has only the personal security of the debtor. (61). But where the debt accrues by virtue of an illegal security, as a note for money won at play, such interest is not insurable. In an action on an insurance on the life of J. S. for one year and during the life of the plaintiff, but in case the plaintiff should die before J. S. the policy to be void, it appeared that J. S. had granted an annuity to the plaintiff's late brother, which annuity he had bequeathed to persons not parties to this insurance; having appointed the plaintiff executor of his will, and directed him to make assurance, it having been objected, that the insurance was made by a person not having any beneficial interest. Lord Kenyon C. J. held this to be a sufficient interest to support the action, observing that the plaintiff could not assent to the legacy before the testator's debts were paid, without being guilty of a devastavit, and being executor, all the

interest of the testator vested in him. The cause proceeded, but it appearing that J. S. was in a dying state when the policy was effected, the defendant had a verdict.

'Before a policy of insurance upon a life is effected it is usual for the party (whose life is the object of the insurance) to subscribe a written declaration, touching his age, state of health (e. g. whether he has ever had the small-pox, gout, &c.) and other circumstances.

'The substance of this declaration is recited, and the whole is incorporated by reference in the policy: at the end of which proviso is usually inserted declaring the policy to be void in case the insured should die upon the seas or go beyond the limits of Europe, without leave obtained from the directors, or commit suicide, or die by the hands of justice, or if the age of the assured exceed years, or if the assured be afflicted with any disorder which tends to the shortening of life, or in case the declaration should contain any averment which is not true.

'Such are the conditions which are usually required, varying however according to the regulations of the different insurance companies. The policy of imposing these terms is obvious, for if there be not any warranty or condition on the part of the insured, the insurer is subject to all risks unless he can shew that there has been a fraudulent concealment or suppression of the truth.'

ART. VII.—*History of the Female Sex; comprising a View of the Habits, Manners, and Influence of Women, among all Nations, from the earliest Ages to the present Time. Translated from the German of C. Meiners, Councillor of State to his Britannic Majesty, and Professor of Philosophy at the University of Gottingen. By Frederic Shoberl.* 4 *vols.* 12*mo.* Colburn. 1808.

WE are not members of the Society for suppressing vice; nor are we partners in the new religious hoy; we have no wish to erect a literary court of Star-Chamber; on the contrary, we have ever been staunch advocates for the liberty of the press; yet, were the present volumes to be burnt by the common hangman, we should contemplate the flames without any violent emotions of patriotic indignation or pity. In Germany it may be very proper and decent for learned professors to drivel over such books as this of Councillor Meiners'; but we in England should not have been losers had Mr. Frederic Shoberl been a stranger to the German language. As for the title, it is the most infamous and barefaced libel we have ever witnessed; and we think there can be no doubt but that translator, printer, and publisher, are, all and every of them, liable to an action from any lady in

his majesty's dominions who may chuse to assert the offended dignity and honor of her sex:

Every thing that is soft, and delicate, and amiable, and excellent, in the ideas with which the word 'woman' should inspire us, is altogether foreign to the design of this vile publication, which presents, on the contrary, nothing but a picture (in many respects overcharged) of the abominations of human nature. 'Annals of Debauchery' would be a fitter title, only not sufficiently expressive of its grossness, than that which Councillor Meiners has thought fit to adopt. For the rest, *man* is at least equally the subject of the performance with insulted *woman*. Well might the liquorish professor exultingly exclaim,

'A comparison of *my* work with the *Essai sur le Caractère, les Moeurs, et l' Esprit des Femmes*, by the French orator, Thomas, and with the *History of Women*, by Alexander, will shew every impartial reader that *I* could not derive much information suitable to *my* purpose from either of these performances.' Author's Preface, p. xv.

We should have dismissed these volumes entirely with the foregoing remarks, had we not been arrested *in limine* by the encomium of Mr. Frederic Shoberl on their author.

'Among the living authors of Germany, none is more distinguished for *various* and *extensive* erudition than CHRISTOPHER MEINERS. Whatever Greece and Rome, Britain, France, Italy, Spain, and Germany have produced most *interesting* in the *principal* departments of literature, especially in history, philosophy, and statistics, he has read in the original languages, and that in such a manner, as to have the prodigious stock of information which he has thus acquired, continually within his reach. In a word, there are few *literati* who have read *more*, or *to better purpose!!*' Preface, p. vi.

Hold there, gentle Mr. Frederic Shoberl! The world affords so many melancholy instances of ill-directed learning, that we are by no means astonished, although grieved, at the fact announced in the former part of this panegyric. We are willing to believe that no man has ever read *more* than Councillor Meiners; but, whoever has read *to no better purpose*, may repent in sackcloth and ashes that he was not bred to the plough instead of being educated for a professorship at Gottingen.

We are sorry, however, that Mr. Frederic Shoberl has betrayed in the foregoing sentence *what* are the particular sub-

jects which he conceives *most interesting* in the principal departments of literature; and we earnestly coun*cil* him to mortify his imagination by a complete course of methematical study before he resumes his office of translator from the German.

ART. VIII.—*The Test of Guilt, or, Traits of Antient Superstition, a Dramatic Tale. And the Bumpkin's Disaster, or the Journey to London: containing the whimsical Adventures of Ploughshare and Clodpoll: incidental to which is described a Consultation of the Fairies; including also the legendary History of Waltham Cross. By the late Mr. Joseph Strutt, Author of several Works on Archæology.* 4*to. pp.* 174. Appleyards. 1808.

THIS posthumous publication is presented to the world by the son of its author, to whom we have been so much indebted for his curious researches into the manners of our ancestors; and it abounds, as might naturally be expected, with perpetual allusions to those studies to which he was devoted. The dramatic tale (which is in five parts, and might have been, with equal propriety, denominated a play in five acts) is founded on the vulgar notion, that a murdered carcase bleeds afresh, at the touch of the assassin. By the application of this test, an innocent man is cleared of suspicion, and the perpetrator of the bloody deed detected. This is the whole fable, except that the person wrongfully accused had been beloved by the baron's daughter, from whom he is separated by the suspicion, which some circumstances had thrown upon him, and to whom of course he is united, on his acquittal. The stile of writing, in this play, though extremely simple, and not without the affectation of antiquated rusticity, is in many parts unexpectedly forcible and impressive: but its inaccuracies and the metrical faults are numerous enough to convince us that the author did not intend it for the public eye, in its present state, still less can we believe that he thought the second poem fit for the press: indeed it appears to have been abandoned as a fragment thirty years ago. It is founded on a whimsical adventure, which is said to have happened in the author's neigbourhood in Hertfordshire, of two farmers inspired with a political mania, who went to London for the purpose of demanding an audience of his majesty, and remonstrating against a continuance of the American war.

Their humorous disasters form a small part of the poem, which contains the fabulous history of the foundation of Waltham Cross, and a long discussion between our old friend Puck and some of his brother elves, in both of which episodical descriptions, Mr. Strutt appears to have had great pleasure in dwelling on antiquarian subjects. We cannot forbear copying the following enumeration of inauspicious omens, that our readers may have the satisfaction of knowing, from the best authority, by what symptoms the wisdom of our ancestors teaches them to anticipate a day of certain misery:

'Slept nature then, when danger had prepared
His net, and both our worthies were ensnared?
No; nature slept not; warning prodigies
And frequent tokens, like so many spies,
Declar'd approaching harm.—Thrice in the night
Clodpoll awak'd, and shiver'd with affright:
Of crawling snakes he dream'd, that o'er his bed
Assembl'd, and a ghost without a head.
Three drops of blood, when Ploughshare first arose,
At equal intervals, fell from his nose:
Thrice mew'd the cat; a raven, kept hard by,
Croak'd thrice aloud; and thrice did crickets cry.
A magpie chatter'd, in his cage confin'd;
A teeming bitch beheld them thrice, and whin'd.
The morning dram, by antient usage due
To belly, Clodpoll claim'd, for ever true
To belly's call:—Soon as the glass was fill'd,
By chance 'twas broken, and the liquor spill'd!
Thrice three times Ploughshare sneez'd, and stumbl'd o'er
The rising threshold of the tap-room door.—
'Bad luck to both,' a passing fish-drab cried,
As they came forth. Her comrade thus replied;
'Why stay they not at home?'—

P. 38 of Bumpkin's Disaster.

Mr. Strutt generally displays great facility of expression, which is seldom elevated into poetry, but sometimes approaches it. The following simile is not deficient either in elegance or feeling:

'So the poor bird, ensnar'd by human art,
Moans in its cage, and views with panting heart
The distant woods: beset around with *fears*,
It pines with grief, and from its food *forbears*:
But if perchance restor'd by milder fate
To native freedom, and its wonted mate,

Proud of its liberty, it cleaves the skies
With eager joy, and carols as it flies.'

P. 31 of Bumpkin's Disaster.

We learn with pleasure that the public will soon be presented with 'an account of the life and writings of the late Mr. Joseph Strutt, wherein his several published and unpublished writings will be particularly noticed; with an analytical and critical statement of the whole.' Such a work is very likely to throw great light on the most interesting parts of archæology.

ART. IX.—*Poggio Bracciolini Florentini Dialogus, an seni sit uxor ducenda, circa, an.* 1435. *conscriptus, nunc primum typis mandatus et publici juris factus, edente Gulielmo Shepherd, Liverpoolliæ, Typis Geo. F. Harris.* 1807 4to.—*Ought an old Man to Marry? A Dialogue, written about the year* 1435, *by Poggio Bracciolini a Florentine; now published, for the first time, by William Shepherd.* Cadell *and* Davis, London.

JOHN Francis Poggio Bracciolini, was born 1380, at Terra Nova, in the Florentine state. He was secretary to seven popes during a period of forty years. He was appointed secretary to the republic of Florence in 1455; and died in 1459 in a good old age. Poggio acted an important part in the council of Constance; and we are indebted to his industry and erudition for the preservation of many classical remains.

When Mr. Shepherd was at Paris, in the year 1802, he discovered the following dialogues of Poggio, among the MSS in the national library; he made an accurate copy of the original; of which he printed a very few copies not long after his return. One of these was presented to Dr. Parr, and it is owing to the favourable opinion, which that great scholar entertained of the work, that it is now presented to the public. When at the advanced age of fifty-five, Poggio judged it expedient to take unto himself a wife. The following dialogue is said to have taken place soon after that event, between the author and two of his learned friends, Nicolaus Nicolus and Charles Aretine. Nicolaus argued stoutly against entering into any matrimonial engagement on the confines of old age. He thought that such persons had need of no small portion of hellebore, in order to dispel the

fumes of insanity from the brain. What an instance of folly said he, was it in you, Poggio, who have hitherto been your own master and laughed at matrimony, to take a wife in your old age, to forego your independence for the shackles of slavery, and to bring on yourself a load of vexations, which you can neither endure without pain, nor get rid of if you would! This affair of matrimony may do very well for a young man, but it is quite incongruous in an old. Let those, who will, commend the marriage state, but for my part, I think that it is a source of no trifling uneasinesses at all times of life; but quite a torment in our declining years; which need the alleviations of bliss, rather than the weight of conjugal wo. Old age, instead of being competent to the duties of matrimony, has more need of repose than toil; it has of itself a sufficiency of care, without any supernumerary ills. But perhaps, says Poggio, you judge of others by yourself; you have always abominated the very name of wife, as an irremediable calamity, without once tasting the pleasures of matrimony, which, if sweet to any, must to the old be doubly sweet. To this day, I have never experienced one sensation of satiety or regret; but my portion of conjugal bliss seems to be such a continually accumulating stock, that I reckon those who live single among the greatest of fools. Nicolaus thought, that Poggio had been more fortunate than wise in the choice which he had made; and that he could hardly be reckoned in his right senses, who, in his five and fiftieth year, which Poggio had then attained, went seeking after a wife, and aggravated the oppressive incumbency of age, by a more intolerable weight of care. What, if your wife were such a compound of perverseness and opposition, as to greet you with a scoul upon her countenance when you returned from abroad, scolded you when you went out, and stunned you with her clack when you staid at home? What distress, what corrosive anxiety and wo? What, if she should take to drinking, which is no improbable surmise? If she should prove wanton, sluttish and somnolent? You had better be dead than pass your life with such a creature as this. If an old man marry, he must take a virgin or a widow, a young woman or an old. If he make choice of a young, the discordancy of her manners will prevent any thing like the assimilation of amity in the society of life. Where the affections do not coalesce, dissentions will arise, and hatred will ensue. If a widow be the object of his choice, she will, if young, after having experienced a young husband, not patiently brook the transition to an old. Her former mate will often excite her longing sighs;

and, though timidity may smother the confession, it will plainly appear that the disgust of the present is increased by regret of the past. But if he should marry an old dame, whose years harmonize with his own, he will have no children; and their mutual infirmities will accelerate their mutual decay. The debility of one will be increased by that of the other; and thus each will experience a double quantity of disease and wo. Besides, a hundred vexations are springing up every day, which are enough to make not only an old man, but even a young regret the nuptial tie. If to these should be added the jealous apprehension, or the actual consciousness of infidelity, it is impossible to imagine a situation more deplorable, or misery more acute. Such was the representation of real or imagined ills, with which the mind of Nicolaus depicted the matrimonial state, which he said, had induced him not to venture on so hazardous an experiment. With respect to those who, vergenti ætate uxorem quærant, take it into their heads to marry when life is just burnt to the wick, he exclaimed 'O insulsos homines; qui fessi ac requiem petentes in lectum se projiciunt, quiescendi causâ, vepribus ac rubis repletum.' 'O foolish men! who, oppressed with languor, and sighing for repose, throw themselves, for the sake of rest, on a bed which is covered with brambles and thorns.' But Nicolaus seemed to think that marriage was the most grievous mistake in those old persons who had a taste for literature, and a capacity to advance the cause of science and of truth. He allowed, indeed, that this might not always be the case; that the matrimonial choice of Poggio might be one of singular felicity; but he concluded with adding, that *the safest counsels were the best.* Let not our female readers suppose that the force of the argument is likely to turn against the felicity of their charms: or that even an old man is to be logically interdicted the solace of having one of them to wife. Their cause is not in bad hands, for Charles Aretine, who is one of the speakers in the dialogue, passes such high commendations even on *senile* marriages, as may well set every greyheaded batchelor in the kingdom a longing after such a treasure of sweets. We shall retail some of the matrimonial persuasives on which Charles so fervently expatiates. In the first place he did not like that kind of life, which, if it were universally practised, would, in the course of a century, hardly leave an inhabitant on the face of the earth. He thought it was more virtuous to live in society and to contribute to the stock of its enjoyments, than to moulder in the sterility of solitude, and never to ex-

perience that perfect union of hearts and interchange of endearments which marriage alone affords. We shall not translate the following sentences; but recommend them for insertion in the common-place book of Mr. Malthus. Turpe quidem est, ac præter naturâ nobis insitam rationem, cum homo animal sit sociabile ad procreationem natum, respuere gignendi facultatem et eam societatem spernere quæ sit omnium optima ac jucundissima. Cætera animalia ratione carentia, vis ipsa impellit naturæ ad conjunctionem procreandi gratia, ut sua species cuique conservetur. Quid homo ratione utens, cujus fæcunditas utilior est brutis, an erit cæteris deterior, et facultate cælitùs propagandæ sobolis datâ, ad delendum genus hominum abutetur? Charles did not think that even the leisure of literature must necessarily be absorbed in the occupations of matrimony. He recited the names of Socrates, Plato, Aristotle, Theophrastus; of Cato, Tully, Varro, Seneca and other renowned sages, in whom marriage did not operate as a preventive to the attainment of pre-eminence in every department of learning and of virtue. He who abstains from matrimony will, perhaps, be led to commit adultery, fornication, or some more detestable crime. Continence is a virtue which is practised only by a few; and therefore the conjugal tie ought to be sought as the safeguard of innocence. For these reasons, independent of other considerations, Charles was an advocate for early marriages as well as late; and he thought that to be marriageable was a sufficient inducement to marry. Oh Charles! Charles! Had you or Poggio lived to converse with Mr. Malthus, he would have taught you better things! He would have let you know how much public good might be expected from practising celibacy, till you were on the confines of fourscore. Then, if you have saved a sufficient provision for a family, why e'en take a wife, and perpetuate the noble race of man.

With respect to the objection which Nicolaus had urged against matrimony as a species of servitude, Charles declared that he considered it rather as highly favourable to liberty; as the married man was rather a master than a slave. He is free from those vices by which the unmarried are ensnared; and his wife finds the sweetest satisfaction in complying with his will. But he thought matrimony to be more particularly suited to the old; who, when the fever of youth was past, were more likely to make a judicious choice; and to gather the most delicious fruits of matrimonial life. This appeared to excite the risibility of Nicolaus; but Charles was not to be laughed out of his argument; and he proceeded to de-

clare that, as he considered reason to be the guide of life, he thought that a wife might with more propriety be committed to an old man than a young. This he enforced by a diversity of illustrations and of arguments; and he partialarly preferred the sober discretion of age to the impetuous thoughtlessness of youth. Age, said he, excels in experience, in virtue, and in wisdom, in frugality and management and, therefore, he thought that an old man ought to marry even where no hopes of a family could be entertained. Charles would not merely give to grey hairs the privilege of having a wife; but a wife blooming in the flower of youth. One of the reasons which he assigns for this is curious; 'ejus ætatis anhelitus purus et incorruptus senectutem vivificabit, conservabitque integrum;' her pure and fragrant breath will act as an antidote to the decay of age. He moreover thought so highly of the accommodating pliancy of the other sex, as to suppose that a young woman might be moulded like wax into the volitions and the habits, the desires and the aversions of her grandsire—spouse; and that by a close seclusion from the world, the heart might cease to hanker after the gaieties of life. We shall produce the following as a specimen of the latinity of this performance. 'Quid igitur mirum est, nuptas senibus virgines, virorum monitis et consiliis imbritas, multas voluptatum illecebras quas non norunt, aspernari, obtemperantes desiderio senioris, et id rectum putantes quod agendum ratione et prudentiâ didicerunt. Id optimum ducent quod vident viri valetudini conferre; existimabuntque ejus incolumitatem rebus cæteris, quæ brevi labuntur, esse præferendam. Gaudebunt se junctas iis viris, qui, quod maximum est in conjugali fructu, et recte vivendi præcepta, et faculates rerum ad vitam de more degendam, suppeditare valeant. Ita, meâ sententiâ, melius seni quam adolescenti virgo nubet' p. 18. This sturdy champion for matrimony, argued that a young woman could not do better than marry an old man; and that an old man did best who chose for his associate in the vale of years, some tender inexperienced fair; one yet unhacknied in the ways of the world; whom, as Poggio expresses it, 'flectet quo volet, in suam institutionem inducet, suis moribus cooptabit auctoritate et consiliis reget; id esse optimum docebit quod fuerit honestum; ostendet quanta sit continentiæ virtus, quid pudicæ ab impudicis differant, quatenus voluptati indulgendum, quatenus abstinendum.' We reviewers, whose floors are covered with books, whose ceilings are frescoed with cobwebs, and who never suffer a broom in our rooms that might disturb the repose of the peaceful inhabitants, cannot be

supposed to be very zealous for the matrimonial state, or to be very likely to procure a wife, even if we were; whom we might in the language of Poggio or Charles Aretine, '*nostris moribus cooptare, auctoritate et consiliis regere*;' &c. and, therefore, it hardly becomes us to hazard an opinion, '*an seni aut juveni sit uxor ducenda*,' whether an old man or a young ought to take a wife;' but perhaps the reader will perceive, that musty, furrowed and grey-headed old fellows as we are, our voice is less with the matrimonial dissuasives of the morose Nicolaus, than with the connubial propensities of the more social and festive Charles. We must confess, at the same time, that we are not advocates for uniting great disparities of age in the matrimonial bond; and that our advice agrees with that of Ovid,

> Si qua voles apte nubere, nube pari.
> Ov. Heroid. Ep. 9.

ART. X.—*Memoir on the National Defence. By J. F. Birch, Captain in the Royal Engineers.* 8vo. 3s. Stockdale. 1808.

IN the present critical state of the British empire we feel it our duty to call the attention of our readers to the present performance. That the project of invasion is not an empty menace, but that it will sooner or later be *attempted* to be put in execution, is what no man can doubt, who considers the *hostile mind*, which exists in the councils of France towards this country, which has been cherished amid all the changes which the political institutions of that fickle people have undergone, and is likely to be preserved with unabated intensity amid all their future innovations. If we regard it as a certain fact, that the invasion of this country will sooner or later be attempted, if the time when it will be attempted is uncertain, but if it be probable that the awful period is less remote than is commonly imagined, the question of NATIONAL DEFENCE is one of the most important on which the patriotic mind can be employed. The resources which Bonaparte possesses for the construction of ships and for the equipment of a navy are greater than they have been in any former period of the war. Such resources, placed under the controul of such a man, will not, we may be sure, long remain unemployed. For his mind is of that class which

not only makes the best use of the means which it possesses; but which is continually creating new. The aggrandizement of France, or more properly of his imperial dynasty, is never for a moment lost sight of in the measures of his cabinet. It keeps the inventive faculty of the monarch and of his subalterns continually alert. The greatness of England is thought to be the only impediment in the way of the universal and uncontrouled domination of France. That greatness it is consequently the most ardent desire of the French ruler to humble and destroy. The most probable means of effecting this, seem to be a preponderance of naval power. To this, all the efforts of the French chief will be directed; and this, with the present facilities which he possesses for the attainment, it may be difficult to counteract. And we verily believe that *war* is more likely than *peace* to *accelerate* the accomplishment. War must necessarily increase the stimulus to maritime exertion. But an absolute superiority at sea is not essential to the invasion of this island. If a grand scheme of invasion be attempted at once from many points, it is not unlikely to succeed in some, notwithstanding our general maritime superiority. Our fleet were masters of the Mediterranean, and yet Bonaparte with a mighty armament reached the coast of Egypt in safety; our fleet possessed the undisputed sovereignty of the English channel, and yet Hoche anchored in Bantry bay and Humbert landed in Ireland.—What is called the *chapter of accidents* seems to embrace a larger circumference of the ocean than the land; and of this we are convinced that our ultimate security against invasion must depend more on our army than our fleet; more on our points of defence by land than the number of our ships at sea. Whatever may be the probabilities to the contrary, yet we must all allow that an invasion *may* be effected by the enemy either in this country or in Ireland, even while he possesses an inferior marine; but should his marine ever become equal to that of this country it is certain that our greatest protection must consist in the courage of our troops and in the extent, the strength and skill of our internal defensive means. In adopting measures of precaution against any expected or possible calamity it is always better to err on the side of provident preparation than of incautious security; rather to deem the danger greater than it is than less than it is; rather to estimate the evil too high than too low in the scale of prudential calculation.

Will any thinking man say that an invasion of this coun-

try is impossible?—Will he even affirm that it is, *in any high degree* improbable? But if any evil of such overwhelming magnitude be, though only in a low degree, probable, can our provisions against it be too early, or too well, matured? Can we be too vigilant and circumspect, can our general measures of defence be prepared with too much foresight, combined with too much skill, or consolidated with too much force? If the time be only likely to arrive when we shall have to fight on English ground for our laws, our property, our lives, and all that we value most, can we be too much on our guard against such a perilous emergency? If an invasion should take place when we are unprepared, or before we are sufficiently prepared, is it necessary for us to borrow any figures of rhetoric to describe the consequences which must ensue? Our advice is; let us leave as little as possible to fortuitous contingencies; let us not stake the safety of an empire on the variations of the wind or the stormy caprice of the ocean. Let us be armed at all points by land as well as by sea.

The question of national defence has been much discussed; but there seems to have been more speculative dispute than practical arrangement. Much has been said, but little has been done. It is probable, however, that every day adds to the proximity of the danger, and to the necessity of our preparations to avert it. What we want, therefore, is not a system of defence which it will require years to put in execution, but something which may be rendered almost immediately efficient. For this purpose Mr. Birch recommends the formation of entrenched camps in the most eligible situations. These camps should

'Be strengthened or fortified by means of detached and independent permanent works or forts in the best situations that could be found for them, and such that each should require a particular attack to reduce it; and that they should flank, and be connected by a deep intrenchment of earth, which entrenchment might be levelled when the army wished to go and combat the enemy; with some works in an advanced line, those in the second line to be opposite the interval of those in the first line; those of the first order to be able to cover from 30 to 50,000 men, and those of the second a lesser number. It is a similar principle on which Alexandria and Cairo in Egypt were fortified by the French, each of which could have covered any number of men, and which enabled their corps there to exact such favourable terms of capitulation; which sufficiently manifested what an excellent defence they might have made, though unsupported by the people of the country, and without any communication with the sea.

'It is the same principle on which Schweidnitz was fortified when it maintained the famous siege of two months against Frederick in the seven years war. It is on a similar plan on which Genoa is fortified, which defended itself so admirably under Massena against the Austrian army. It was a similar principle which Frederick and Marshal Saxe prescribed in fortifying their camps with detached redoubts. Connected with such a plan is the observation that has been made, that every camp has a key to it. Bonaparte seized this key in the Prussian position of Jena. The object of the independent forts is to occupy this key, to strengthen it so that there should be no chance of losing it for a long time, and to create or improve several other holds or keys to the camp. It is conceived that this manner of fortifying the ground, or of constructing the fortified position, would be attended, among other advantages, with the following:

'That they would require a very short time to construct them, on account of its being necessary to fortify chiefly particular points, and not equally the whole enceinte; the intermediate spaces between the flanks being only required to be a deep earthen intrenchment, which would soon be made; that they would be capable of a long defence, for they would be capable of a successive one, from the number of forts that it would be necessary to reduce, from the strong position of them, from the being enabled to fortify in nearly right lines, and from the extent of the front, and the position being open by sea, or being upon a river which would probably admit of its being succoured. That they would be proper either to cover a very large body of men, or to be defended by a small number, or the parts of the enceinte are thus reduced to some points of only which it is necessary to defend: that they would contain a large quantity of stores, ammunition, and provision, since they cover a great deal of space; that it would be next to impossible that the enemy should be able to avail himself of them, as, in order to do this, he would have to reduce all the forts, which would necessarily take a very long time. Each might maintain itself until it in particular was forced to surrender; and the governor should not have the power of making a general capitulation for them, but the commandant of each fort should answer himself for his own capitulation, without, however, having any power to conclude one for himself until he became the senior officer of the whole camp.'

'It may safely be asserted,' says Captain Birch, that 'fortified positions are essentially necessary in every plan for offensive or defensive war; both of which are liable to sinister accidents, to which fortifications may furnish a limit that otherwise could only be found in the entire destruction of our power; that well-appointed armies are but a precarious pledge of success, or of exemption from the worst effects of defeat, unless we have large reserves of men and fortified positions to support them. I speak of fortifications as auxiliaries, that without them we could only count upon victory, or

be liable to the greatest disasters in case of defeat; that they convert war from a system of hazards to a system of just and rational calculations, the result of which in our own country we might be assured would be favourable to us. Their general advantages will appear from a consideration of their nature and object, which is to place a few men in a state to combat and resist for a long time a much greater number; or to place a large number of men who may be inferior in discipline, in tactics or manœuvres, or in chiefs and leaders, in a condition to combat and resist inferior or superior numbers, who may have the advantage of them in the above respects.

'And another great object of them is to secure the military depots of provisions and warlike stores, whose safety cannot be ensured without them, and which are the means of defensive war. The several other properties of fortified positions naturally follow, as being the base of the line of operation for the corps of our army in any of the different lines they may choose or be forced to act upon; as being places of retreat for any one of them, should that become necessary, from whence they might in their offensive or defensive operations draw their supplies of all kinds, of recruits in men, and every thing they may stand in need of; as being rallying points for them, and where the active and armed part of the population of the country might rendezvous, and receive organization and direction, and from whence they might safely issue to annoy the enemy's communications on the flanks and rear of his army, which supposes such a disposition, that some of them would necessarily be, as he advanced, in one or other of these situations in respect to him; as being a shelter at the same time for the vessels of the military and mercantile marine, should they require it, which supposes the situation of some of them to be on the coast; and as being places of rendezvous and secure places of communication for them with the inhabitants on shore, should we have the command of the sea, by means of which they might transport corps into the most favourable situations for them to act in, and might give every assistance to others; as being depots of grain and provision and places of security for the wealth of the country; as being the means of ensuring to ourselves military positions, which would not only be useful to us, but in the highest degree useful to the enemy, should he be able to possess himself of them in their present state; as remedying the defect of the figure of the country, by increasing the strength of the weak parts, thereby preventing any disjunction of them, and ensuring the communication of the several parts in its whole length. They would enable the corps of the army to unite in the part where the invasion was most serious, and to employ their whole force in crushing the enemy there, confiding the defence of the other parts to the fortified positions and to the population of the country, who would at least preserve them and the great depots of provisions and ammunition, until the army should return to act there. They would enable, in the same manner, the navy to leave for a time some parts of the shore unprotected, in order to unite their force in

other parts, which might at times be highly necessary, and be the means of preservation to us, and of glory to them.'

We leave these ideas of Mr. Birch to be canvassed by military men; but they carry conviction to our plain and unprejudiced understandings. This island from its great length presents numerous points of attack, which must necessarily occasion a dispersion of our force. One of the objects, therefore, of Mr. Birch, is to establish points of defence, which may serve as means of communication and centres of reunion between the different parts of the kingdom. Thus, if any of the weaker parts should be attacked, these fortified positions would enablethem to hold out and keepthe enemy in check till assistance might besent from other posts. Thus by a judicious distribution of these entrenched points the whole kingdom would present the appearance of an impregnable camp; and would leave the enemy no chance of success in whatever quarter he might begin his attack. It is not probable that France will cease to menace an invasion till it has been either rendered abortive by the actual failure of the experiment, or till our state of preparation has rendered it impracticable. We know that many persons would object to the establishment of such numerous fortresses as favourable to the purposes of despotism, and dangerous to the liberties of the country. This did not seem the case in the reign of the first Charles; when numerous fortified places were scattered over the kingdom; but which did not in general prove very hostile to the interests of the parliament. And we place so much reliance on the love of liberty, which pervades the bosoms of Englishmen, as not to believe that, if any future sovereign of this country should harbour any design to subvert the popular part of the constitution, he would find any assistance in the great mass of our military force; and without the cordial co-operation of the soldiery, who cannot be entirely divested of all civic feeling, the most numerous fortifications would be of no avail. But general experience does not prove that fortified positions are dangerous to liberty. Joseph the second certainly entertained the opposite opinion when he demolished the fortresses of the Netherlands; and was it not by means of her fortresses that Holland was enabled to rescue herself from slavery and oppression? Mr. Birch well remarks that fortified places

'Have been employed as the bulwarks of liberty and of despotism. Circumstances alone render them either the one or the other.

Large and permanent garrisons drawn from an army of a certain character and composition, render them as it were the strong holds of tyranny; on the contrary, if left entirely at certain conjunctures in the hands of the people, it is by no means impossible that they may be converted into strong holds of democracy. Properly regulated they would be liable to produce neither of these effects; but, in a government like ours, partly regal and partly popular, would give strength and stability to both principles of the constitution.'

There is one consideration, which we wish to impress upon our readers—that this country having now, for so long a period, enjoyed the solid security of *domestic* peace, and been exempted from the ravage of *actual war*, such an unfortunate occurrence would, *at first*, occasion a degree of terror and confusion, which till it had subsided, would be highly unfavourable to any united efforts and any vigorous resistance. The invasion of a large French force in any one part of the island would no sooner be known, than a sort of wild panic would probably vibrate through every part of the island. The horror that would prevail in the immediate point of attack, it would be impossible to describe, and the sensation would, at least, *for a short time*, be diffusive and contagious. Nor can we well say how much an active and enterprizing enemy might convert this first moment of alarm to his own advantage and to our loss. Whenever he arrives, his motions, if they do not instantly meet with some effectual obstruction, will be more rapid than we are apt to imagine; and a few days will be sufficient for his march from almost any part of the kingdom to the centre of our commerce and our power. Now the erection of such strong posts as Mr. Birch so judiciously suggests, will tend to diminish the *first alarm*, to counteract the sensation of dread, and to inspire that confidence which is the soul of bold emprize. They would present a powerful obstacle to the enemy, almost as soon as he set his foot on shore: which it would be necessary for him to overcome before he could advance. The delay, which would be thus occasioned, would be of inestimable importance. It would give time for the concentration of a mass of force near the point of danger; and the first alarm would expire before the enemy could profit by the confusion of our fears. In the commencement of the revolutionary war, it was the numerous fortresses which bristle the northern frontier of France, which saved that country from the spoliation of the coalesced armies.

'Notwithstanding,' says Mr. Birch, 'that the French troops

were repeatedly beaten in the field, and that they were forced in the camp of Famars, and of Cesar, and that they lost three of their fortresses, Conde, Valenciennes and Quesnoy, *it was under the safeguard andprotection of the rest, and in the interval of time afforded by their resistance, that they called forth and prepared for action, those means which afterwards assured them so many successes.*'

Without fortified positions, such as Capt. Birch recommends, the fate of this country, as in the case of the Norman invasion, might be determined by the issue of a single battle. But if his defensive scheme were accomplished, then

'However disastrous fortune might please to make those affairs, they would not be fatal to us, since the means of supporting or of repairing them would be known and assured. In fighting a battle we should run less risk than the enemy's army opposed to us, for his means of repairing his losses would not be so much at hand as ours would be.'

To the objection that these fortresses 'might be of great advantage to the enemy if he were to get possession of them;' Capt. Birch very properly replies, that

'If he got possession of them after they had been any wise properly defended, they would then have served our purpose much more than they would do his; and that the chance of his possessing himself of them through the cowardice or extreme inertness of the defenders is a reason for not having them, which would apply, in a greater degree, to our artillery, and to our depots, whether of it, or of subsistence and warlike stores.'

And as Mr. Birch proposes to

'Form the enceinte, or enclosure of the place of a variety of independent works, each of which would require a particular operation to reduce it, it is by no means probable that the enemy would have time to take them all, as would be necessary for him to do in order to avail himself of the advantage of the enceinte of the place; but if he should attempt this, it would serve our purpose in the way I have just intimated, and would give us the opportunity of collecting our means, and of repeatedly attacking him whilst he was employing his force in a stationary manner.'

It must be remembered that, in case of invasion, our principal force would consist of raw and inexperienced troops, who might fight very well behind walls and intrenchments, but in whom, when opposed in the open field to an army of veterans, less confidence could be reposed. But placed in fortified positions, they would gain experience; and be gradually hardened to the dangers and toils of war.

'Ancient and modern history shew the excellent defences

that have been made by volunteers and by irregular troops who could not face the enemy in the field, as in the case of Tyre, Rhodes, Carthage, Marseilles, of the modern cities of the United States after their revolt from Spain, of Barcelona and of Limerick, and recently of Lyons, Cairo, Acre, Burtpore in India, and of Gaeta. The French in coming before the last place, required the prince of Hesse to surrender it in six hours on pain of being put to the sword with his whole garrison, yet it detained them five months before it, and caused them a considerable loss of men. The garrison was composed of the worst species of troops, of new raised conscripts, without the smallest discipline and of new-made galley slaves; yet they would have held out much longer if the resources of the place in artillery and stores had been better managed throughout the siege. The detention of so great a part of the French force before that place afforded Sir John Stuart the opportunity of executing his brilliant expedition into Calabria, where he destroyed a great part of general Regnier's army, which was styled the advanced corps of the army of Sicily, and took the stores and artillery destined for his operations there.'

Capt. Birch proposes to assimilate the militia in every respect to the troops of the line; and he recommends a new composition and modelling of the volunteers. What he says of the volunteer corps is probably true, that

'The greater part of the men have not the physical properties necessary for soldiers. There has no selection been made of them with this view; and most of them would not be able to withstand the effect of a few night marches and exposure to the weather, &c.'

General Washington's opinion of irregular, inexperienced and undisciplined troops was, that to place any dependance on them was to rest upon a broken staff. If our militia soldiers were properly officered, Capt. Birch thinks that 'no troops in the world could be superior to them.' The want of experienced and skilful officers seems indeed at present to constitute our principal military defect, which is not likely to be effectually remedied while the present mode of promotion by favour and purchase is retained. Military skill without other *more substantial recommendations*, has at present but very small chance of advancement in the army.

'The late regulations of Mr. Windham's act,' which are now unhappily almost entirely defeated, 'would,' says Capt. Birch,

'Together with those I have ventured to suggest, tend to establish on the part of the soldier that community of sentiment and interest with his fellow-citizens, which pledge him rather as the certain ally than as the probable enemy of their liberties.'

We have dwelt longer on Capt. Birch's performance than its size might seem to demand, from a strong conviction of the infinite importance of the subject in the present crisis of the empire. The author appears to be a man of sound judgment and enlightened views, and we hope that his pamphlet will awaken the general attention of the country to a system of national defence without the adoption of which very precarious will be the tenure of our laws, our property, and our lives. If the war be continued, it is a moral certainty that an invasion of this country will sooner or later be *attempted*. The probabilities are that the attempt will fail; but the enemy *may* land a large army of veterans on our shores. With only such a tremendous *possibility*, for we will not call it *probability*, before our eyes, ought we for a moment to hoodwink our sight to the awful conflict which then awaits us, when all that we hold most dear will be put at stake on the uncertain issue of war? Let us by timely and vigorous preparation endeavour to chain the fickleness of fortune, to guard against the worst reverses which we can experience, and to commit as little as possible to the hazard of a die. Let us learn *wise and vigorous precaution* even from our inveterate enemy, who, even while he was conquering in Poland did not neglect the defensive frontier of France. It is said that Fortune is the deity whom Bonaparte most adores; but though he has hitherto enjoyed the smiles of this lady he is TOO DISCREET TO TRUST ANY THING TO HER INCONSTANCY. He knows her sorceries, and none of her blandishments can lull him into security or inaction. While he seems fondled, like a spoiled child in her embrace, he still retains the energy of a man, and *he does all that human exertion can do to secure his end.* In *this respect* and not in his unprincipled aggressions on neutral states, it seems both wise and good to follow his example.

ART. XI.—*An etymological Dictionary of the Scottish Language, illustrating the Words in their different Significations, by Examples from antient and modern Writers; shewing their Affinity to those of other Languages, and especially the Northern; explaining many Terms which, though now obsolete in England, were formerly common to both Countries; and elucidating national Rites, Customs, and Institutions in their Analogy to those of other Nations, to which is prefixed a Dissertation on the Origin of the Scottish Language. By John Jamieson, D. D. Fellow of the*

Royal Society of Edinburgh, and of the Society of the Antiquaries of Scotland. 2 *vols.* 4*to.* 4*l.* 4*s. boards.* Longman. 1808.

A DICTIONARY of the Scotch language has long been a literary desideratum, which we are happy to see at last supplied by the industry and learning of Dr. Jamieson, who has spent the leisure of twenty years in the execution. We should have been sorry if such a performance had not made its appearance, or if it had been longer delayed; for the vernacular language of Scotland is gradually becoming merged in the more polished and useful dialect of South Britain; and perhaps another century will hardly elapse before the Scotch will cease to exist, except in the writings of the dead. Since the union of the two kingdoms, the Scotch idiom has been gradually becoming more and more absorbed in the English; and for want of the more early compilation of a dictionary, the meaning of many terms which might have been preserved, is now irrecoverably lost. Dr. Jamieson remarks with great truth, that,

'till of late, even those who pretended to write glossaries to the Scottish books which they published, generally explained the terms, which almost every reader understood, and quite overlooked those that were more ancient and obscure.'

'Within these few years,' says the author of this valuable work,

'A taste for Scottish literature has revived both in Scotland and England. Hence the want of an etymological dictionary has been felt more than ever; and it may well be supposed that all who possess a genuine taste for the literary productions of their country, must feel disposed to encourage a work which is necessary, not merely for illustrating their beauties, but, in many instances, even for rendering them intelligible.'

Among other qualifications which tend to make his work more interesting than a dictionary usually is, Dr. Jamieson has, under various words, embraced the opportunity of explaining many of the customs and manners of ancient times to which they refer; many of which were hitherto involved in obscurity. The knowledge of ancient manners often reflects light on the obscurities of language; and language, in its turn, often serves to elucidate many peculiarities in ancient modes.

If as an etymologist, Dr. Jamieson seldom merits the

praise of extraordinary penetration, yet great good sense, and a competent portion of judgment, never suffer him to deviate into those fanciful absurdities, which so often chequer the pages of Skinner and other etymologists. Though language is usually considered an arbitrary invention, yet in the formation men are certainly governed by those laws of association and resemblance, which have such powerful influence on all the actions of sensitive and intellectual existence. The appropriation of terms, and the multiplication of the secondary meanings, which those terms are applied to denote, are not matters of such capricious and fortuitous accomplishment as Horace seemed to suppose. Even a primary or radical term is seldom a capricious or arbitrary designation; some real or supposed analogy or resemblance influences the choice; but when we come to extend the radical signification of a word into a complex ramification of meanings, the operation of analogy is still more evident. The perception of one resemblance leads to another, till the relation of the superinduced meaning to the primary signification almost entirely disappears. But the erudition, the good sense, and the penetration of a lexicographer are seen in tracing the significations of words, not only through their more palpable and immediate, but their more delicate and less perceptible shades of resemblance. Numerous words present an extensive and complicated variety of meanings; the duty of the philologist is to trace those meanings like a well drawn pedigree, from the parental source to the most remote relation. Thus the art of the lexicographer is, in some measure, allied to that of the metaphysician; for both are employed in tracing the operations of mind. A well-digested dictionary, in which the words were analysed into their several simple ideas, and in which the near resemblances were regularly traced up to the more remote, would serve, in some measure, like a treatise of philosophy to illuminate the mind. Even savages are quick in discerning those resemblances, which are employed to give new shades and turns to the significations of words; and the resemblances which they descry, though they may be usually gross, and drawn rather from physical appearances than from moral, or intellectual qualities still seem to mark the operations of mind, and prove the formation of words and of the meanings which are annexed to them, to be in general the effect not so much of arbitrary convention as of deliberate choice, influenced by those considerations which have their origin in the organization of man. The remark of Condillac in his "*Langue des Calculs,*" may well

be opposed to the authority of Horace.—' Les langues ne sont pas un ramas d'expressions prise au hasard, ou dont on ne se sert que parce qu'on est convenu de s'en servir. Si l'usage de chaque mot suppose une convention, la convention suppose une raison qui fait adopter chaque mot. Et l'analogie, qui donne la loi,et sans laquelle il seroit impossible de s'entendre, ne permet pas une choix absolument arbitraire.'

In an elaborate dissertation on the origin of the Scottish language which Dr. Jamieson has prefixed to the first volume of his dictionary, he has endeavoured to prove that the language, which is spoken in the low-lands of Scotland, is not, as has been commonly supposed, a dialect of the English or rather of the Anglosaxon, but a branch of the ancient Gothic, immediately derived from an early settlement of a colony from Scandinavia. Bede, in his Ecclesiastical History, lib. 1. c. 1. says, that the northern parts of Britain were peopled by Picts from Scythia. This account exactly coincides with that of the Saxon chronicle, p. 1,edit. Gibson. Hence the nation is called Scyttisc. and the country Scytan lond. Bede evidently makes a distinction between the Picts and Britons, or Welsh, which he would not have done if they had not been a different people. For he says; cum plurimam insulæ partem possedissent (*Britones*) contigit gentem *Pictorum* de Scythia, ut perhibent, longis navibus non multis oceanum ingressam, &c.

' Had they (the Picts)' says Dr. Jamieson, ' been Welsh or indeed Celts of any description, the similarity of language could not have entirely escaped his observation. If an intelligent highlander, can at this day, after a national separation of fourteen hundred years make himself understood by an Irishman, it is totally inconceivable that the language of the Picts, if Britons, should have so far lost its original character in a far shorter period.'

Mr. Chalmers in his Caledonia disputes the testimony of Bede respecting the Scythian extraction of the Picts; but we think that his objections are ably repelled by Dr. Jamieson; and that he has clearly made out the claim of his ancestors to a Gothic origin. But as this discussion is not likely to be very interesting to our readers except as far as it teaches us where principally to seek the etymons of the Scottish language, we shall not expatiate upon it at greater length.

In criticising a dictionary our limits will unfortunately hardly allow us to exhibit more than a few specimens of the execution with the general result of our enquiries into its merits or defects. We shall extract our specimens indifferently from the several letters of the alphabet which will

exhibit a better idea of the work itself than a more curious and deliberate selection.

'Aich. s. Echo; pron. as ηχ in Gr. ηχος, vox. This is the only word used in Angus to denote the repercussion of sound. In the Gothic dialects echo has had no common appellation. It is evident that our forefathers have originally considered it as something supernatural. For it has received a variety of personal designations. In A. S. it is called *werdu-maere*, or the wood-land nymph; maere not being confined to the night-mare, but used as a generic term. The northern nations give it the name of *Dwerga-mal*, or the speech of the fairies, pigmies, or *Droichs*, (for our word *droich*, acknowledges the same origin) which were supposed to inhabit the rocks. The Celtic nations seem to have entertained a similar idea. For echo in Gael. is *Mactalah*, i. e. the lone son of the rock.'

This short extract will serve as a specimen of the interesting matter with which the author has diversified his explanations. Perhaps the word itself may not inaptly be derived from the Saxon eacan augere, to augment by the addition of something like. Echo is a repetition of the sound; and this repetition would naturally influence the choice of a name for the thing.

'To aigh, v. a. To owe, to be indebted. *Aighand*, owing, S. B. Su G. aeg-a, id. *Jag* aeger *honom saa mycket;* Tantum illi debeo; Thre. Isl, *eig-a*. But as the primary sense of these words is, to possess, we may view ours as also allied to Moes G. Aig-an, A. S. ag-an habere, possidere. Thus a transition has been made from the idea of actual possession to that of a right to possess; and the term which primarily signifies what one *has*, is transferred to what he *ought* to have. Gr. εχω, habeo, seems to have a common origin.'

The English word ought as the preterite of owe comes from the Gothic aigan, Germ. eigan, and when we employ the term morally, and say that A or B *ought* to do this or that we mean that A or B is morally indebted in the performance of such and such works. The English word *duty* which is commonly derived from the French devoir, is more properly a descendant of the German thun, and denotes something to be done or which ought to be done.

'Aits, s. pl. oats s.

The corns are good in Blainshes;
Where *aits* are fine and sald by kind,

That if ye search all thorough.
Mearns, Buchan, Mar, nare better are
Than Leader Haughs and Yarrow.
Ritson's S. songs, ii. 121, 122.

'A. S. ata, ate, id. Habre is the word used in the same sense in the German and Scandinavian dialects. One might almost suppose that, as this grain constituted a principal part of the food of our ancestors, it had hence received its name.'

The Anglo-Saxon aet signifies edulium cibus, or food in general. The reader will probably recollect the manner in which Dr. Johnson evinced his Scotch antipathies in the explanation which he affixed to the word oats, that it was 'food for horses in England and for men in Scotland.' Dr. Jamieson seems willing to remove the imputation from his *contemporaries;* for he says that, as this grain constituted a principal part of the food of our *ancestors,* &c. But most of the northern nations appear to have had a similar word to signify the act of eating and the thing eaten. Thus Swed. at; Germ. as cibavit; Swed. ata; Isl. eta; A. S. etan Ulph etan, itan; Germ. ezzan, ezzen, essen; Dutch ede.

Though we by no means suppose any thing like a parity of etymological sagacity between Dr. Jamieson and Mr. Horne Tooke yet we think that the derivation of the conjunction *allthough* or the Scottish *allthocht* by Dr. Jamieson seems on the whole to be more probable than that of Mr. Tooke. Mr. Tooke discovers the original of the conjunction in the A. S. thaf-ian or thaf-igan concedere.

'It is no inconsiderable objection to this hypothesis that it is not supported by analogy in the other northern languages. It is more probable that our term is merely A. S. *thoh te,* Moes G thah-ta cogitabat; or the part pa. of the word from which E. *think* is derived, as in latter times, *provided, except,* &c. have been formed. Resolve althocht and it literally signifies, '*all being thought of,* or *taken into account,*' which is the very idea meant to be expressed by the use of the conjunction. Indeed it is often written *all thocht.*

All thocht he, as ane gentile sum tyme vary
Ful perfytelie he writes sere mysteris fell.—
All thocht our faith need nane authorising
Of Gentilis bukis, nor by sic hethin sparkis
Yit Virgill writis mony just clausis conding.
Doug. Virgil. Prol. 159, 10. 15.

'The synon. in Germ. exhibits some analogy. *Dachte* being the imperf. and part pa. of denk-en; *doch,* although, may have been formed from the same verb.'

'CATTER, caterr, s. catarrh. In the next winter Julius Frontynus fell in gret infirmité be imoderat flux of Catter, generit of wak humoris.' Bellend. Cron. F. 46. a. Caterr, Compl. S. p. 56.

'The ingenious editor of the Compl. expl. this word as also signifying an imaginary disease, supposed by the peasants to be caught by *handling* cats; and similar to another distemper termed *weazle-blawing*, which gives the skins of dogs a cadaverous yellow hue, and makes their hair bristle an end, and is supposed to be caused by the breath of the weazle.

'I will not say that the account here given of the supposed cause of the Catter, is not accurate; as it undoubtedly respects the belief of the peasants on the border. But that in the North of S. is widely different. The disease itself is there called catrick, and from the account given of it, appears to be the same which physicians call a cataract. But a most absurd theory is received as to the cause of this disease. If a cat pass over a corpse, it is believed that the person, whom it first leaps over after this, will be deprived of sight. The distemper is supposed to have its name from the unlucky animal. So far does this ridiculous opinion prevail among the vulgar, S. B. that as soon as a person dies, if there be a cat in the house, it is locked up, or put under a tub to prevent its approaching the corpse. If the poor creature has passed over the dead body, its life is forfeited. Sometimes this is carried so far, that if it be found in the same apartment, or in that above it, so as to have had it in its power to walk over the corpse, it is irremediably devoted to death.'

'CURLING, S. An amusement on the ice, in which contending parties move smooth stones towards a mark. These are called *curling-stanes*. 'Of the sports of these parts, that of *curling* is a favourite, and one unknown in England; it is an amusement of the winter, and played on the ice, by sliding from one mark to another, great stones of forty to seventy pounds weight, of a hemispherical form, with an iron or wooden handle at top. The object of the player is to lay his stone as near to the mark as possible, to guard that of his partner, which had been well laid before, or to strike off that of his antagonist.' Pennant's tour in Scot. 1772. p. 93.

'——— The curling-stane,
Slides murm'ring o'er the plain.'

Ramsay's Poems, ii. 383.

'As cauld's a *curling-stane*, a proverbial phrase used to denote any thing that is cold as ice, S.

'The term may be from Teut. *Kroll-en*, *Krull-en*, sinuare, flectere, whence E. *curl.* as the great art of the game is to make the stones bend in towards the mark, when it is so blocked up that they cannot be directed in a straight line. Fr. *Crosl-er*, *croul-er*, to move fast.

'The origin of the name, however, may be illustrated by the

same words as otherwise used, both Teut. *Krull-en*, and Fr. *Crouler*, signify to shake, to vibrate; and the game may have had its designation from the vibration of the stones in their motion, in consequence of the inequality of the surface.

'This game it would appear, is known in the low countries, although under a different name. For Kilian renders Teut. *Kluyten*, *Kalluyten*, ludere massis sive globis glaciatis, certare discis in aequore glaciato.'

The English *curl* comes from the Danish krille torquere or krolle plica.

'E, EE, s. The eye.

'About his hals ane quhissel hung had he,
Was all his solace for tinsale of his E.

Doug. Virgil. 90.

'Quhat is the rycht keping of their twa commandis? To haif ane cleir ee and ane clein hart. A clear EE is the rycht judgment and intention of our mind. Ab^p. Hamilton's Catechisme 1551, fol. 73. A. S. *eag*, Isla. *eiga*, id. A. S. pl. *eagen*. Precop. *eghene*, Pers. *ine*.'

The L. G. is og; the Swed ŏga whence our ogle to fondle with the eyes.—

The Scotch '*ee of the day*' is a beautiful metaphor for noon or mid-day.

'To MEL, MELL, v. n. to speak.

Thairfore meikly with mouth *mel* to that myld,
And mak him na manance, bot all mesoure.

Gawan and Gol. 11. 4.

'Su. G. mael-a, Isl. mal-a, A. S. mael-an, Germ. Belg. meld-en, precop. malth-ata, Moes. G. mathl-jan loqui; Su. G. *mael*, voice or sound. Isl. *mal* speech. Ihre views Heb. מלל, *malal* locutus fuit as the root. This word suggests the origin of *mahal*, *mal* (whence E *mall*) as used by the Goth. nations to signify a forum, also a court, A. B. mall-us; because these public matters were agitated in the way of discourse or reasoning. For Moes G. *mathls* denotes a forum from the v. already mentioned; and this being the most antient of the Gothic dialects, we may believe that the same analogy is preserved in the rest.'

The Saxon *mal* is loquela, sermo, malan sermocinari, N. S. *mellen melden*; ulf. *malth*-ian dicere; the Swed-*myl* nota, malen pingere.

'Low, LOWE, s. l. flame, blaze, S. A. Bor.'

'Na mar may na man (fyr) sa cowyr.
Than *low*, or rek sall it discowyr.
Barbour IV. 124. MS.

'The lemand *low* sone lanssyt upon hycht.
Wallace VII. 429. MSS.

'Of lightness sal thou se a *lowe*,
Unnathes thou sal thi-selven knowe.
Ywaine v. 543. Ritsons E. M. Rom. 1. 15.

2 used metaphor, for rage, desire, or love.

That quod *experience*, is trew;
Will flatterit him when first he flew;
Will set him in a *low*.
Cherrie and Slac. st. 54. Evegreen 11. 133.'

'Isl. Dan *loge*, Su. G. *loga laaga*, Mem. lauga, Germ. lohe. Perhaps the common origin is Moes. G. *liug—an* lucere whence liuhad ignis, fire.'

O. E. *low*, appears to be immediately derived from the Germ. loh or the Swed. logha flamma. The Gothic liugan or liugian is the original of the Latin lucere. We should not, with Dr. J. derive liuhad ignis from liug-an lucere. We think that nouns were invented before verbs, and that in general it is more consistent with the philosophy of language to seek the etymons of verbs in nouns than of nouns in verbs.

'To Leme, vn. *to blaze, to shine*, to gleam S; *lemand* part. pret.

'The blesand torchis schane and sergeis bricht,
That *fer on bred* all *lemes* of thare licht.
Doug. Virgil. 475, 53.

'O thou of Troy the lem and lamp of sige licht
Ibid. 48. 21.

'Now by this time the sun begins to *leam*,
And lit the hill heads with his morning beam.
Ross, Helenore, p. 55.

'A. S. *leom-an*, Isl. *liom-a* splendere, A. S. *leoma*, Isl. liome splendor.'

The Latin *lumen* is of this family; as well as the English *gleam*. In the Saxon chronicle, p. 217. ed. Gibson, we read, Thises yeares or aefterward Mai waes gesewen an selcuth steorra* mid langan leoman manege niht scinende. This

* Hence the English *steer* as the stars were the guides of navigators before the discovery of the magnetic needle.

year at the end of May, an extraordinary star appeared which shone for many nights with a long trail of light. A new edition of the Saxon chronicle with an almost literal English translation would be a desirable publication. Is such a work likely to be produced by the Saxon professorship of Oxford?

'THING, *s.* 1. Affairs of state.

And gyff it happyt Robert the King
To pass to God, quhill thai war ying
The gud Erle of Murreff, Thomas,
And the Lord alsua off Dowglas,
Suld haff thaim into gouerneying,
Quhill thai had wyt to ster thair *thing*,
And than the Lordschip suld thai ta.

Barboar, xx. 142. MS.

'Not *ring*, or *reigne*, as in Edit. Pink. and others. *Ster thar thing* is, manage their affairs of state.

2. It seems to signify a meeting, or convention, concerning public affairs.

Chanslar, schaw furth quhat ye desyr off me.
The Chanslar said, The most causs of this *thing*,
To procur peess I am send fra our King,
With the great seill, and woice off hys parliament,
Quhat I bynd her cure barnage sall consent.

Wallace, vi. 904. MS.

'Not understanding *thing* in this sense, editors have reckoned it necessary to substitute another word for *causs*, i. e *cause*; as an Edit. 1648;

The chancellar said, The most *part* of this thing;
To procure peace, I am sent from the King.

'Isl. *thing*, Su. G. *ting*, a meeting of the citizens called for consultation concerning public affairs: also used for the forum, the place of meeting or judgment. Hence *Thingvoll-r*, the plain of convention, (which has been viewed as the origin of the name of *Dingwall* in the county of Ross); *Thingstod*, the place of meeting; *Althing*, an universal convention.

'There is a parish of this name in Shetland, the signification of which confirms the etymon given of Dingwall.'

"*Tingwall*—is said to derive its name from a small island, in a water called the Loch of Tingwall, and joined to the nearest shore by the remains of a stone wall. In this island, the courts of law are said to have been anciently held, and to this day it is called *the Law-Taing*." Stat. Acc. xxi. 274. It is more properly written *Law-ting*; Neill's Tour, p. 89.

'The etymon given of *Tingwall*, Stat. Acc. ubi sup. rather op-

poses the preceding account. For it is said, that '*Taing*, in the language of that country, signifies a point of land stretching out into the water.'

'In the Orkney Islands, the *Law-ting*, or the "Supreme Court, in which business of the utmost importance was transacted," continued till the time of the Commonwealth. V. Barry's Orkney, p. 217.

'It is thought that *Ting*, as denoting a convention, is derived from Su. G. *ting-a* to speak, Alem. *dingan*; because they anciently met in their public assemblies for *conference*, and in this manner settled their business. This etymon is supported by analogy. Moes G. *mathls* signifies forum, from *mathlian*, to speak. In the laws of the Lombards, the place of public meeting is called the *Mall*, from Goth. *mal*, discourse. Among the ancient Germ. *Sprache* also denoted such a convention; from *sprach en*, to converse; as Fr. *Parlement* is from *parl-er*, to speak.'

In the sammlung und abstammung Germanischer wurzelworter, by Meusel, 4to. Halle, 1776. we find the following—ding, judicium, consilium; Otfr. tribunal, thronus, lis, causa controversa; forum locus judicii, litis. tagathing, teteidung judicium; tegedingen, citare; dingstag, dienstag. L. L. Sal. thenca judicium. gl. mons. githingen appellare, Otfr. litigare, judicare A. S. thingian; thingen. Otfr. pacisci, conveniendo promittere, tractare, V. hisp. se devover LLe. Sal. bedingum (gebotten ding) judicium extra ordinem indictum.

We shall quote two more articles in which as in many others in Dr. Jamieson's dictionary the reader will find the tedious rout of etymological research varied with interesting details and instructive information.

'THUMBIKINS, *s. pl.* An instrument of torture, applied as a screw to the thumbs, S.

'A respectable gentleman in the town, a relation of the celebrated Principal Carstairs, has in his possession the identical *thumbikins*, with which the Principal was severely tortured.—The story of the *thumbikins* is, that Carstairs asked, and obtained them in a present from his tormentors. 'I have heard, Principal,' said King William to him the first time he waited on his Majesty, 'that you were tortured with something they call *thumbikins*; Pray what sort of instrument of torture is it?' 'I will shew it you,' replied Carstairs, 'the next time I have the honour to wait on your Majesty.' The Principal was as good as his word. 'I must try them,' said the King; 'I must put in my thumbs here,—now Principal, turn the screw.'—'O not so gently—another turn—another—Stop! stop! no more—another turn, I'm afraid, would make me confess any thing.' P. Greenock, Statist. Acc. v. 583.

'This mode of torture was practised on the persecuted Presbyterians, during the reign of Charles II. Whether the *merciful* rulers of that period borrowed the idea from the Spaniards, I cannot say. But it has been generally asserted, that part of the cargo of the *Invincible* Armada, was a large assortment of *thumbikins*, which it was meant should be employed as powerful arguments for convincing the *heretics*.

'THUMBLICKING, *s.* An ancient mode of confirming a bargain, S.

'Another symbol was anciently used in proof that a sale was perfected, which continues to this day in bargains of lesser importance among the lower rank of people, the parties licking and joining of thumbs: and decrees are yet extant in our records, prior to the institution of the college of justice, sustaining sales upon summonses of *thumb-licking*, upon this medium, that the parties had licked thumbs at finishing the bargain,' Erskine's Inst. B. iii. T. 3. s. 5.

'The same form is retained among the vulgar in the Highlands; an imprecation against the defaulter being generally added to the symbol.

'There is evidently an allusion to this mode of entering into engagements, in the S. Song.

'There's my *thumb*, I'll ne'er beguile thee.
Ramsay's Works, ii. 263.

"This custom, although it now appears ridiculous and childish, bears indubitable marks of great antiquity. We learn from Tacitus, that it existed among the Iberians, a people who inhabited the country now called Georgia. His language seems also to apply to their neighbours the Armenians. 'It was customary,' he says, 'with these kings, in concluding a peace, or striking an alliance, to join their right hands, and bind their *thumbs* together, and draw them hard with a running knot. Immediately when the blood had diffused itself to the extremities, it was let out by a slight prick, and mutually *licked* by the contracting parties. Their covenant was henceforth deemed sacred, as being ratified by each other's blood.' V. Tacit. Ann. Lib. xii. Anc. Univ. Hist. ix. 516.'

From the specimens which we have produced of this elaborate performance the reader will see that it is a work of great research, of competent erudition and of considerable utility. Though it do not display any extraordinary penetration, yet the sober judgment and good sense of the writer prevents him from bewildering himself and his reader in that maze of fanciful absurdities which is the common failing of etymologists. Dr. Jamieson always searches for his etymons where they are most likely to be found, and if he is sometimes mistaken in his analogies, he at least never goes far out of his way in quest of remote and evanescent resemblances. His stock of antiquarian lore is far from being

small; the manner in which he strews it over his page, shews that his mind is more filled with learning than inflated with vanity; and the consciousness of his wealth makes him disregard the pomp of appearances. Where he differs from others he manifests no arrogance nor presumption, and he always appears less like a man who is disputing for victory than for truth. He is more learned than Johnson, and less acute than Tooke; but his diligence is not exceeded by either, and his modesty is equal to that of both put together.

ART. XII.—*The Adventures of Robert Drury, during Fifteen Years captivity in the Island of Madagascar, containing a Description of that Island; an Account of its Produce, Manufactures, and Commerce; with an Account of the Manners and Customs, Wars, Religion, and Civil Policy, of the Inhabitants: to which is added, a Vocabulary of the Madagascar Language. Written by Himself, and now carefully revised and corrected from the original Copy.* 8vo. 8s. London, Meadows in Cornhill, 1748. Stodart and Craggs, Hull. 1807.

'THIS is to certify, that Robert Drury, fifteen years a slave in Madagascar, now living in London, was redeemed from thence, and brought into England, his native country by myself. I esteem him an honest, industrious man, of good reputation; and do firmly believe, that the account he gives of his strange and surprising adventures is genuine and authentic.—

May 7, 1728. WM. MACKETT.'

Such is the advertisement prefixed to the first edition of these adventures. We would observe that truth stands in need of no certificate: it possesses a native force and character, which irresistibly carries the mind along with it, and extorts its assent. If a tale bear internal marks of falsehood, a certificate will serve only to awaken suspicion, and to warn the reader against being made the dupe of his credulity. It is not worth while to examine minutely the support given by Captain Mackett to this history of Robt. Drury. In 1807, the evidence of Capt. Mackett and the story of Mr. Drury carry with them about equal weight. But even in 1748, it would have been reasonable to ask whether the captain who signed the certificate 15 years before, was still in existence? How do we know, that the adventures to

the truth of which he deposed, are the very same as those given to the public after the interval of 15 years? and other questions, which the strict laws of evidence would naturally suggest.

But let this pass, and let us come to the tale itself; the foundation of which at least, being the ordinary occurrences which happen to ordinary men in a sea-faring line, it carries with it no particular marks of improbability.

Robert Drury, was the son of an inn-keeper of London: at eleven years of age he was seized with a passion for going to sea; on which he was so resolutely bent, that his parents found it necessary to comply with his inclination. Accordingly he embarked on board the Degrave East Indiaman, commanded by Capt. William Young, in the beginning of the year 1701, being then in his 14th year. They had a prosperous voyage to Bengal; from whence they sailed again, homeward bound. Going down the river, the ship ran aground; but she got off the next high water, it was thought, without damage. But at sea she proved leaky, which made them put into the Mauritius; where they searched for the leak, but to no purpose. Pursuing their voyage to the cape, the water gained upon them so fast that they despaired of saving the ship. In this extremity they resolved to reach Madagascar, at which island they arrived, and with the greatest difficulty gained the land, two men and one woman only perishing in the attempt. The whole number who reached the shore was above 160, including some Lascars, whom they had taken in at the Mauritius. The ship was wrecked.

The company now fell into the power of a king, who seems to have entertained no design against their lives, but rather wished to make use of their services against his enemies. By his orders they were marched to the seat of the royal government, of which we receive the following description:

'The residence of this king is about fifty miles from the sea side, for I reckon we might travel 16 or 17 miles a day. It stands in a wood, secured with trees all round it, which seem to have been planted there when very young; they grow very regular and tall, and so close together, that a small dog cannot pass between them. They are likewise armed with large strong thorns, so that there is no breaking through or climbing over them. There are but two passages or gates, which are so narrow that two only can go abreast: One of these to the northward, and another to the southward; the whole is about a mile in circumference.'

The party (who had been joined by about nine of their countrymen whom misfortune had thrown into like circumstances) seeing themselves prisoners, and all hopes of leaving the island cut off, formed a resolution, which, had it been executed with the same judgment and courage, with which it had been concerted and begun, would probably have effected their deliverance. It was to follow the example of Cortes in his treatment of Montezuma; to seize upon the monarch and his son in the midst of his subjects; to keep them as hostages for their own safety, and to pass through his dominions in a body to a neighbouring state, where they had reason to believe that they should be secure. This was accordingly done; and the party set off. But from the irresolution of men worn out with fatigue and thirst, and in hourly danger of being overwhelmed by a superior force, they were tempted to confide in faithless savages; first, to exchange their royal prisoner for some arms; and secondly, to give up his son for three other hostages. In fine, nearly the whole party were massacred.* They spared however, our author, and three or four other boys, nearly of the same age; whose lives were preserved at the expence of their liberty.

Our author became the slave of a native lord or dean (as they are called in the Madagascar tongue) whose name was Dean Mevarrow, from whose savage and irritable disposition his life was in frequent danger. But the kindness and gentleness of his wife made him some amends for the tyranny of the husband. In this condition he lived several years, till he had nearly forgotten his native tongue. His principal domestic employment was taking care of his master's cattle; in the time of war he officiated as a domestic and guard to the female part of the family; and when he had arrived at man's estate made one of their parties to war. He has related at length his own history during this period of his life, and has interwoven with it such an account of the manners, customs, religion and opinions of the natives, as he thought interesting. Though from the early period of life at which he was thrown into this singular situation, a confined education, and a contracted acquaintance of the world, it cannot be expected that he could penetrate below the superficies of the scene before him, yet we must acknowledge that we have been much amused with his simple narrative, and that he has given a lively and interresting picture of the habits of a society little elevated above the savage state. The manners of the great men bear a resemblance, in some

striking points, to those of the heroes of Homer, though the whole community seem to have been far below the Grecians, as depicted by the venerable bard, in civilization. This resemblance is to us no mean proof of the fidelity of the portrait; for neither Robert Drury nor his editors seem conscious that there ever existed a poet of the name of Homer.

The wives and (we presume too) the mistresses of the deans are captives taken in war, and often, like Andromache, the daughters of princes. Even inferior men obtain wives by the chance of war; cattle, women, and children being the chief prizes of the victors. In this manner, our author himself obtained a wife, the daughter of a neighbouring chieftain, and for whom he professes to have felt the warmest affection. But liberty had still greater charms. To obtain his freedom he left her, but very reluctantly. The husband exercises a despotic authority over his household. The mark of submission paid by inferiors are of the most humiliating kind.

'When it was broad daylight (says Drury) we marched homeward (for so I must now call it,) and in three or four hours time we arrived at a considerable town, with three or four tamarind trees before it. One of the negroes carried a large shell, which when he blowed, sounded like a postboy's horn. This brought the women to a spacious house in the middle of the town, about twelve feet high which I soon perceived was my master's. No sooner had he seated himself at the door, but his wife came out, crawling on her hands and knees till she came to him, and then licked his feet; and when she had thus testified her duty and respects, his mother paid him the like compliment; and all the women in the town saluted their husbands in the same manner; then each man went to his respective habitation, my master's brother only excepted, who though he had a house had no wife to receive him; and so he staid behind.'

Though the use of letters and consequently of written laws is unknown, still there is an unwritten code, which is committed to the memory, and by which penalties are affixed to flagrant breaches of moral and civil duties. Fines, estimated by cattle or sheep (for they have no coined money) are imposed according to the magnitude of the offences. But these are not sufficient to prevent habitual outrages, particularly of the lords, whose power sets the controul of law at defiance. Their great grievance is stealing each other's cattle; this system of rapine seems general, and causes eternal feuds: reprisals are made; the friends of each party take part in the quarrel; and the whole country becomes

ascene of blood and disorder. The contest finally ends in a famine; and the parties do not think of an accommodation till the general misery has nearly put it out of their power to inflict any further evil on each other.

Causes of the same sort are in the main the occasion of wars likewise among the nations, who call themselves civilized; though the pretexts are rather more specious, and the real motives are concealed under a thicker veil of hypocrisy. The untutored savage too has, like his civilized brethren, recourse to the solemnities of religion to sanctify, as it were, the breach of all the ordinances of God and man. We have our annual fastings and prayings.

'Dean Mevarrow, after a plundering expedition, performed the ceremony of thanksgiving to God for his happy deliverance from all the hazards of war, and for the success of his arms: which is performed after the following manner. The inhabitants have in all their houses a small portable utensil, which is devoted to religious uses, which they call the *owley*. It is made of a peculiar wood, in small pieces, neatly joined, and making almost the form of an half moon, between which are placed two alligator's teeth; this is adorned with various kinds of beads, and such a sash fastened to it behind, as a man ties about his waist when he goes to war. [I shall not here pretend to give an exact account of their religious worship, for I had not been long enough in the country to be a perfect master of the true meaning of what they either did or said.] However I observed that they brought two forks from the woods, and fixed them in the ground, on which was laid a beam, slender at each end, and about six feet long, with two or three pegs in it; and upon this they hung the owley. Behind it was a long pole, to which a bullock was fastened with a cord. They had a pan full of live coals, on which they threw an aromatic gum, and planted it under the owley. Then they took a small quantity of hair from the tail, chin, and eyebrows of the ox, and put them on the owley; then Dean Mevarrow, my master, used some particular gestures, with a large knife in his hand; and made a formal prayer, in which the people joined. In the next place, they threw the ox on the ground, with his legs tied fast together, and the dean cut his throat; for as there are no priests among them, the chief man, whether of the country, town, or family, performs all divine offices himself.'

The deans seem to possess an absolute authority over the persons of their subjects; the laws therefore can only be regarded as rules with which they give a voluntary compliance, and useful regulations by which they may frame their own decisions, but over which they exercise a dispensing power, whenever it suits their pleasure or their convenience. Dean Mevarrow suspected a man to have had

a criminal intercourse with his wife. His brother Dean Sambo inticed the supposed adulterer into the forest and assassinated him. Mevarrow, at the same time, assassinated the brother of the offender, who had been guilty of no crime, except that of relationship, which it was feared would stimulate him to revenge. But though the power of the lord is in itself despotic, it finds a limit in the situation of the society. If a lord is tyrannical and oppressive, his subjects desert him and pass over to the territories of his neighbours. Thus some have become rich and powerful from the clemency of their dominion and the fame of their justice.

But the power of peace and war is justly deemed a matter of too high concernment to be left to the will even of him who arbitrarily disposes of the lives of individuals. The rudeness of unsophisticated nature spurns with contempt at so monstrous a doctrine as that the safety of the whole community should be endangered by the caprice or folly of an individual. On receiving an ambassador from a neighbouring prince, to form an alliance, and afford each other mutual assistance, Dean Mevarrow summoned a general assembly, of all the chiefs and freemen, to come and consult with him on an affair of the last importance. The alliance was proposed in form by the sovereign to the assembly.

'The chance of war,' said he to them, 'is precarious, and you have families, slaves, and cattle to lose as well as I; weigh well therefore the matter in hand, and let me have your resolution, with which I shall readily concur.'

We have seen that these simple islanders do not think a priesthood essential to religion; every master of a family performs the functions of the priesthood; and honest Drury seems slily to insinuate that the peace of society is rather promoted than disturbed by this arrangement. As he does not, however, pretend to be versed in polemical divinity, we will set this heretical doctrine to the score of his ignorance and simplicity; and will observe that, strictly speaking, the functions of the priest and monarch are united in one person, as has happened in the institutions of many other societies. One ceremony, which the monarch is bound to perform in his quality of priest, our readers will deem singular. It is, that himself or at least a deputy of the royal family, is bound to perform the office of *butcher* for all his subjects. None who reverence their ancient customs, (for here as elsewhere there exist a few profane free-thinkers) will taste

a bit of beef, unless the throat of the animal has been cut by a hand of royal blood. The origin of this strange custom seems to have been the collection of a species of revenue from the superstition of the multitude; for a fee, which was a large piece of meat, always fell to the share of the royal butcher. Mevarrow and his brother, being masters of much wealth in cattle and slaves, found this office very troublesome, as they were sometimes obliged to go five or six miles to kill an ox. This disposition on the part of the chiefs proved highly fortunate to their poor white slave. The inferior blacks have a most exalted opinion of all white men; and our author passing for the captain's son, who is looked upon as no wise inferior to a king, he was therefore thought of honourable descent enough to be preferred to the dignity of butcher; and received the emolument of this respectable office, which most happily supplied his most urgent necessities. Mevarrow and some others had discernment enough to perceive this to be a very idle and ridiculous piece of superstition; but he felt himself obliged to conform to it: had he attempted suddenly to abolish it, such an innovation would probably have occasioned a general desertion; and the bulk of the people would have gone to live under other lords.

Besides the domestic cattle, there are herds of a wild breed dispersed all over the island. We shall extract for the amusement of our readers, a description of the method used by the natives to kill them,

'It was now night, and they were going a beef-hunting: when they set out on purpose to kill the best beasts, they always make choice of the darkest nights. They permitted me, on my request, to accompany them; but first ordered me to wash myself, as they themselves did, that we might not smell either of smoke or sweat. I would have taken two lances according to custom, but they obliged me to leave one behind me, lest two together might rattle in my hand. These cattle feed only in the night, and if all these precautions were not taken, they could never be surprised: for they are always on their guard, snorting with their noses, and listening after their pursuers. We can hear them roar and bellow a great way off, by which we know where they are, and we are forced always to go round till they are directly to the windward of us; for otherwise they would soon scent us. As soon as we had got the wind and cattle right a-head, and were within hearing, we walked with all the circumspection possible, cropping the top of the grass with our hands, as close as possible, to mimic, as well as we could, the noise a cow makes when she bites it. The moment they heard us they were all hush; not one of them bellowed or grazed,

but seemed to listen with the greatest attention: which when we perceived, we all stood likewise, without a whisper, whilst three or four, who understood the nature of it best, continued cropping the grass. When the cattle had listened, till (as we imagined) they took us for some of their own species, they returned to their grazing, and we walked with caution nearer, still mimicking them as we moved softly along. Dean Murnanzack ordered me to keep behind, lest they should discern my white skin, and be startled; he also gave me his lumber to cover myself with, which was a large piece of black silk, so that if I had been near them, they could have seen nothing but my face, the grass being above knee deep.'

'At length we got amongst them, so that one of our men (as he told me) with some grass in his hand, and under the cover of a bush, took hold of the dug of a cow, and finding she gave no milk, he concluded she was not lean, for which reason he stuck his lance instantly into her belly, and drew it out again, making no other motion. The cow thus wounded will give a spring perhaps, and make a noise, as if another had run her horns against her; but this is so common amongst them, that the herd is not any wise disturbed by it: so that our people stuck three or four after this manner, and left them, with an intention to come the next morning, and track them by their blood: for it is very dangerous to come near them in the night. As soon as they find themselves sorely wounded, they run from their companions, and will attack the first man they see They are generally found actually dead, or fallen down in some wood, or shelter of bushes, as if they industriously endeavoured to conceal themselves. No sooner had we determined to depart, and I had returned Dean Murnanzack his lumber, but a calf, that had been mortally wounded, began to make an hideous uproar; and running about made the herd jealous: so that they ran away, and the calf made directly at me, and knocked me backwards; I catched hold of his leg, but cried out lustily for help. This accident afforded much mirth, and fixed a joke upon me afterwards, as a stout fellow to cry out for assistance to cope with a calf. However they took him, cut him to pieces, and carried him away, of whom we made a very good supper. I have been informed, that notwithstanding these cattle are so wild, the cows will sometimes stand still to have their dugs handled, and several of them have been milked in the dark into an horn; however, as I never attempted this myself I cannot absolutely vouch it for truth; yet as I have heard so many affirm it, I think there are no just grounds to contradict it.'

The tyranny of Mevarrow, and the desire of getting nearer the sea-coast at length incited our author to attempt his escape, which he happily effected and put himself under the protection of another chief, from whom he received kind treatment and was no longer a slave. But the hopes of being restored to his country were as distant as ever. He

again therefore fled, and performed a solitary journey through immense and unknown wilds, making the earth his bed and the canopy of heaven his covering. But, being now well versed in the arts of savage life, the dangers were more imaginary than real. Man was the foe whom he most dreaded. The beasts of the forest were kept off at night by fires, lighted by the friction of sticks. Vegetable food, roots in particular, were every where to be found; so that a savage might riot in plenty on spots where an European would perish with hunger, from his ignorance of the mode of discovering them. The coast, at length, so long desired, and a part of it occasionally frequented by Europeans, was gained. Some intercourse was obtained with Europeans, or with those who had conversed and traded with Europeans. But no vessel was on the coast; new adventures occurred, and fresh perils were encountered. Among others is related the horrible one of a most narrow escape from sudden death from the hand of the executioner: the motive for so barbarous an order was the mere suspicion of an action, which had it been well founded, would not have justified any punishment at all. So true it is, that dsepotism, whether in civilized or in barbarous communities, is the greatest curse that a nation can endure. At length the long-wished-for object, an English ship, arrived, and what was hardly to be expected, the captain had a letter for himself. His father had heard that his unfortunate son was still living, a slave among savages; and had taken the necessary measure for his release. He embarked therefore on the 20th of January, 1716, on board the Drake, Capt. Mackett, and bid adieu to the island of Madagascar.

We imagine that this narrative is in the main founded on fact. We cannot deny that its perusal has afforded us considerable amusement. We have sympathized with the distresses of the relator, and rejoiced at his better fortunes. However different is the form, the costume, and the drapery of the actors, who exhibit upon this humble theatre, the passions, characters, and motives will be found to bear a striking resemblance to those with which we are familiar at home, and which enliven and diversify the scenes which make up the business of human life.

ART. XIII.—*The History of France, under the Kings of the Race of Valois, from the Accession of Charles the Fifth, to the Death of Charles the Ninth. By Nath. Wm. Wraxall, Esq. The Third Edition with very considerable Augmentations. Two Vols.* 8vo. 16*s. bds.* Mawman, 1807.

ART. XIV.—*A Tour through the Western, Southern, and Interior Provinces of France, in the Years* 1775 *and* 1776. *By Nath. Wm. Wraxall, Esq. The Third Edition, corrected and augmented.* 12*mo.* 4*s. bds. pp.* 280. Mawman, 1807.

THESE very amusing volumes have been too long before the public to require any peculiar notice from us at present; nor should we have stepped so far out of our usual practice as to remark on them at all, did they not appear before us in a shape somewhat different from that of merely new editions. The first and most important of the works in question has received, indeed, a great deal of improvement from the more mature judgment of its author who has corrected many opinions before too hastily advanced, and set in a more fair historical light many facts set down on deficient or partial authority.

Mr. Wraxall will excuse us for pointing out to him a few particulars in which he is either still incorrect, or in which we think his labours still susceptible of improvement.

The tour, which is written in a remarkably easy and pleasant style, and combines in the most agreeable manner many of the common objects of travelling with historical and local anecdote, betrays marks of haste and inaccuracy, lessened indeed, but not altogether expunged, in the present edition. Charles the bad lived in the fourteenth, not the fifteenth, century, p. 3. 'Coaches were not known, even among sovereigns, till near half a century after Ann of Bretagne's decease, 1514.' p. 48. Ste. Palaye, we think, mentions coaches as being common in the court of Burgundy so early as 1450. Surely the duchy of Bretagne has given birth to many illustrious characters besides Du Gueselin. To go no farther for instances than Froissart, have we not Clisson, his contemporary, and almost equally celebrated? When Mr. Wraxall speaks of *a* St. William, Duke of Aquitain, does he forget that St. William was *the* most illustrious of that venerable race? And when he affects to be so much at a loss concerning the identity of *Saint* Richard king of England, can he really doubt for a moment that it is Cœur

de Lion to whom the honour of canonization is here attributed? Dalmatic, we believe, is a term for a prelatic vestment, not a pastoral staff, p. 141, and we question whether Pasiphaë ever before found herself on the banks of the Eridanus lamenting the death of Phaëton.

The very corrections themselves which have been so liberally bestowed by Mr. W. on his History of the Race of Valois, are a source of imperfection which he could hardly have foreseen. The text is now so overcharged with commentary that it resembles Bayle's Dictionary or Harris's Lives (avowedly written on the same model) more than a regular history. But besides that the mode itself is very inconvenient and perplexing when adopted in a work, like the present, of connected narration. Mr. W.'s notes are, many of them, not like Bayle's the depositories of new and curious anecdotes, but mere repetitions, and sometimes contradictions of the text.

It were much to be wished, therefore, that Mr. Wraxall, while engaged on his task of correction, had bestowed so much pains on the subject as to have revised, enlarged, and altered his text, rather than poured over it such a deluge of notes.

But, notwithstanding these defects, we must confess that a history of so deep research has seldom come before our eyes, so pleasantly told and so full of entertaining anecdote as this; and we warmly recommend it to Mr. Wraxall to pursue his design of illustrating, in a similar manner, the more remote periods of French history.

In fact it must be the fault of the writer if, with such excellent materials, a history of France is not made the most amusing, as well as instructive, of all historical compilations. The dry, methodical, and verbose writers of other countries have been very fond of twitting their volatile neighbours with the want of a regular national history. But while such stores of familiar and minute information are to be extracted from the multitude of their contemporary memoir-writers and chroniclers, we have little reason to reproach them with their deficiency in an article that may be so well spared and is so very amply supplied.

Brantôme himself, with all his occasional indecency and immorality, is an inestimable treasure; and it is matter of some surprise that, in this age of translation, that most amusing writer has not found his way to this country in an English dress. We are far from being advocates for transforming into our language *the whole* of what the profligate Frenchman has transmitted to us: but we are of opinion

that the greater part of his works, judiciously curtailed and selected, would make a most useful and agreeable addition to our literature.

ART. XV.—*The Knights: Tales illustrative of the Marvellous. By R. C. Dallas, Esq. 3 Vols. 12mo.* Longman. 1808.

MR. DALLAS deservedly stands high in the public estimation for his knowledge of character and manners and his agreeable mode of conveying the results of his observation. In a late work to which we have already given our share of praise, (the Morlands) he contrived to excite an unusual degree of interest by his whimsical, but ingenious, invention of grafting on the same stock two widely different fables, contrasted with each other as separately illustrative of the 'simple' and the 'surprising.' In the latter story, however, notwithstanding its title, no event was admitted out of the course of nature, and the author reserved to himself that power of introducing scenes and images from real life in which he particularly excels.

With all our love for romance, we opened, under some degree of uneasiness, the present volumes, which profess to treat of nothing 'within this visible diurnal sphere;' we entertained some doubts of Mr. Dallas's success in trying adventures on fairy-land; and we must add that on perusal we were confirmed in the doubts which had previously assailed us. Not that the author entirely fails in the article of amusement; but he seems to be altogether unprepared in the knowledge of costume which is requisite for the undertaking.

The 'Knights of Tours' which occupies the first, and half of the second Volume, is written a good deal, we suspect, on the model of the 'Popular Tales of the Germans,' a most fascinating production, of which the Margravine of Anspach is said to have been the authoress, though we do not vouch for the fact. In that delightful little work, the playful satire of Voltaire was most happily combined with a wild and luxuriant fancy, and the best purposes of *novel writing* were fully answered; many a bed of sickness has been cheated of some hours of pain or depression by the perusal. Mr. D., however, cannot stand a comparison in the present instance. His humour is clumsy and his imagination confined within narrow bounds. The adventure in the Isle of Meloloques, if meant to be satirical, is very deficient in point. That in

the palace of Strigillina is extravagant, without being entertaining. There is a total want of *keeping* in the characters and language; and vulgarity has not unfrequently been mistaken for easy and familiar diction.

Why the 'Knights Errant,' which occupies the remaining part of these volumes, is called a tale 'illustrative of the marvellous,' is not very obvious. It is perhaps marvellous that a gentleman should so completely lose himself in the book he is reading, as Joinville is represented to have done, especially when the book is so dull a one as that which Joinville reads. It is also marvellous, in common life, for a lady to dream so long and complicated a dream as that dreamed by Felicia; but this is an every day occurrence in novels, and therefore undeserving the distinction given it by the title of the book. The allegorical tale is intended for a satire on modern life and manners; but it is conveyed in a very uninteresting shape. That of 'Acajou and Zirphilla' is the most lively portion of the work; but our memory strangely deceives us if we have not seen it many years ago in the Italian language; and, whether Italian or French originally, Mr. Dallas has taken it to himself without any sort of acknowledgment.

Upon the whole, habitual novel-readers will find something new, or at least unusual, in the work now presented to them; and, for the sake of variety, we confidently recommend it to their perusal. To those of a more scrupulous taste who only occasionally dip into romance for the diversion of an idle, or the solace of a melancholy hour, we cannot promise that it will answer their intention in reading it. To Mr. Dallas himself we venture a word of advice; to leave 'the marvellous' for which he is not calculated, and return to 'the simple' or, more accurately speaking, 'the domestic,' a class of writing in which he has often afforded us a very considerable portion of rational amusement.

ART. XVI.—*The mysterious Language of St. Paul in his Description of the Man of Sin, proved from the Gospel History, to relate not to the Church of Rome, but to the Times in which it was written, with some Remarks on Sir H. M. Wellwood's Sermons on Matt.* xxiv. 14. *By H. Nisbet, M. A. Rector of Tunstall.* Mawman. 1808.

MR. NISBET is a judicious and rational religionist,

whose researches have for several years been directe dto the elucidation of some of the more obscure and difficult passages in the christian scriptures. In the present performance, Mr. Nisbet has endeavoured to prove that ii Thessal. ii. 1—12, which most commentators have consedered as prophetic of the anti-christian tyranny, superstition and enormities of the church of Rome, has no reference whatever to the papacy, but designates the revolt of the Jews from the Roman yoke, and the consequent destruction of their capital. We think that Mr. Nisbet has supported his interpretation of this difficult chapter in a very satisfactory manner; and that what he has said on the subject harmonizes throughout better with the context than any of the other modes of exposition which we have seen. Noesselt, in his Opusc. ad interp. S. script. Halæ, 1785, had previously supported a similar interpretation. By the '*man of sin*' and the '*son of perdition*,' ii Thess. ii. 3, Mr. Nesbit understands the Jewish nation. The fourth verse, will probably suggest to the mere English reader the strongest objections to this interpretation; for it is said of this '*man of sin*' that he 'opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.' In the scriptures, magistrates or those who are the objects of temporal respect are called gods; and St. Paul in the latter part of the verse intimates that the Jewish nation, or *man* of sin, more particularly designating the great council of the Jews, would not only throw off all subjection to the civil authorities of the Roman government, but would erect a civil and spiritual domination in its room; so that they would rule in the temple of God and demand an implicit obedience to their impious tyranny. This fact was amply confirmed in the history of those calamitous times which preceded the destruction of Jerusalem. By 'the mystery of iniquity' which 'doth already work,' verse 7, St. Paul means that spirit of infuriated hostility to the Roman government, which was secretly diffusing itself throughout Judea. 'He who now letteth' &c. probably refers to the Emperor Claudius, after whose death, the 'mystery of iniquity,' the secret combustion of revolt burst into a flame. Whitby refers the '*he who letteth*' to the Emperor Claudius. Noesselt does the same. When St. Paul says of this man of sin, that his 'coming is after the manner of Satan, with all power and signs and lying wonders,' &c. he alludes to the numerous impositions which were both before and during the siege practised on the de-

luded Jews by the factious demagogues and fanatics who accelerated their destruction. The destruction of the Jewish polity, 'the son of perdition; or the man of sin,' owing to the rebellion of the Jews, which we think that St. Paul exclusively designates in this passage, though not actually at hand or in an incipient state of completion at the time in which he wrote, was yet as he intimates fast approaching, and would be manifested when he who 'then let, was taken away.' Thus this obscure and strongly controverted part of scripture which Dr. Paley seems to have considered as 'inexplicable,' is made to receive a clear and definite signification. The phraseology which St. Paul uses on this occasion, bears, in some prominent particulars, a striking resemblance to that of Christ, when predicting the destruction of Jerusalem, Matt. xxiv. Mark xiii. Luke xxi. Hence we have an additional argument that the passage in Paul alludes to the same event, though from obvious reasons he speaks of it in terms which are designedly obscure. That 'the man, of sin,' of whom the apostle speaks, had not the most distant allusion to any great christian, or rather anti-christian domination, which was, in a future age to spring up at Rome or in any other quarter of the world, is evident from this, that he mentions the destruction of this 'man of sin' as though not actually present, yet very near at the time he wrote; and he congratulates the christians to whom this epistle was addressed on their exemption from the impending woe, by the salutary impression of the divine doctrine which they had embraced; and he enforces this consideration as an argument for their comfort and security. This would have been entirely misplaced if he had been talking of the papacy; of which those who were then living, could neither expect to see the rise nor the fall. Indeed however parodoxical it may seem, from the numerous and massy volumes which have been written on the supposed scriptural prophetic delineation of the papal domination, we will venture to assert, after a mature consideration, that no part whatever either of the New Testament or of the Old, contains any prediction of, or the slightest allusion to, the papacy.

MONTHLY CATALOGUE.

RELIGION.

ART. 17.—*The Fathers of the English Church; or a Selection from the Writings of the Reformers and early Protestant Divines of the Church of England; Vol. I. containing various Tracts and Extracts from the Works of William Tindal, John Frith, Patrick Hamilton, George Joy, Robert Barnes, with Memorials of their Lives and Writings, from Fox and Bishop Bale.* 8vo. 9s. Hatchard. 1807.

WE do not know what good, beyond that of gratifying curiosity, is to be obtained by the present publication. We do not want the divines of the sixteenth century, who lived in a period of comparative darkness, ignorance, and superstition, to explain the scriptures to us who are living at the commencement of the nineteenth, when the stock of biblical learning has been so greatly augmented, and when, owing to that spirit of critical research, which has been gradually increasing since the reformation, many theological doctrines, which were thought infallibly true by Tindal, Frith, Patrick, and other pious men, whose names are mentioned in the title page of this work, have been clearly demonstrated to have no foundation in the scriptures. We find these writers expatiating largely on the efficacy of faith and the inefficacy of good works; on irresistible grace, imputed righteousness, vicarious punishment, and other tenets of modern Methodism which tend to exterminate the true principle of holiness from the soul of man. We have been taught by the HIGHEST AUTHORITY that to love God with all our hearts and to do unto others as we would that others should do to us contain the whole sum and substance of unvitiated Christianity. This religion is sufficient for all the practical uses of time; and it is the BEST PREPARATION FOR ETERNITY. One great proof of its merit is that its simplicity is not perplexed with a single mystery; A mystery means a *secret* or something *unrevealed*, but an unrevealed secret and a revealed religion are incompatible terms. One is contradictory to the other. *True christianity*, therefore, *which is a revealed religion, has no mysteries.* Christ was too wise and too good to make his doctrine a web of inextricable perplexity; the doctrine which he taught, and the awful truths which he disclosed were calculated to come home to men's interests and bosoms; but this they never would have done, if they had been inveloped in hieroglyphics which no sagacity can penetrate, no reason can ex-

plain. Those interested or designing men, who in after ages converted his plain and beautiful doctrine into a medley of mysteries, have greatly lessened its power to convince the mind and to influence the heart. True virtue can never be impressed upon the affections and the conduct by stunning the ear with a jargon of words that are void of sense.

ART. 18.—*Strictures on the Origin of Moral Evil, in which the Hypothesis of the Rev. Dr. Williams is investigated. By W. Parry.* 8vo. 2*s.* 6*d.* Conder. 1808.

THE origin of evil is one of those subjects, which writers have in general obscured by their attempts to elucidate and perplexed by their endeavours to make plain. The most simple exposition without clouding the subject by indefinite expressions or metaphysical subtilties appears to be the following. Both scripture and reason concur in representing man as a being accountable for his actions. This accountableness necessarily implies freedom of choice, for there can be no accountableness where the person is placed in circumstances of irresistible necessity or of mechanical compulsion. This freedom of choice is the birth-right of man. There is no individual in a state of intellectual sanity who cannot choose between justice and injustice, truth and falsehood, and the other diversities of moral and immoral agency, in the same manner as he can make his election between sweet and sour, black and white, a loaf of bread and a stone, when both are placed before him. However much metaphysicians or divines may confound the question by their learning, their ignorance, or their art, there is no man who is not self-conscious at the moment in which he does either right or wrong, of having been able to have done right instead of wrong or to have done wrong instead of right. A freedom of moral choice, not subject to any thing like mechanical constraint, being one of the distinctive properties of accountable man, a mixture of good and evil will be visible in his conduct; as we see to be actually the case. For, freedom of moral choice supposes a possibility of compliance with motives which impel in contrary directions. The motives of *present* gratification, acting on the mind, in opposition to those of greater, but *less immediate* good are often suffered to influence our choice, in favour of some particular action or course of action, which is contrary to the precepts of virtue, and to the reality of happiness. Thus perhaps we yield to the present incitements of intemperance or lust, or some other vicious gratification, which ultimately produces a degree of suffering greater than the present pleasure can compensate. But in this and in similar instances of vicious conduct, no one will say that we act without motives, or by mechanical constraint. Two ways are placed before us; but allured by some fallacious gratification we wilfully take the wrong instead of the right. Virtue may be proved by a rational induction of particulars to be the law of our nature, or that course

of conduct which our real and permanent well being ought to induce us to pursue. But though virtue be the law of our nature, it is not like one of those general laws, which regulates the revolution of the planets or the changes of day and night; it is not a law which executes itself without the concurrence of the individual. It is a law which requires the unforced assent and active cooperation of the being for whose good it was made; and when we consider that that being is at best very fallible and imperfect, we need not be at any loss to account for the origin of moral evil, or for the many infractions which we behold of virtue's sacred "rules. What then, it will be said, do you impute the origin of moral evil to the Deity? The invidious question will be best answered by asking in return? Is not man a free agent? capable of distinguishing between good and evil in the perceptions of his mind? and of choosing either good or evil in the actions of his life? But was not this freedom of moral election the gift of God? and consequently———Stay! vain man! and let not the goodness of thy Creator be converted into an occasion of blasphemy!

The Almighty has made his creation the nursery of virtue and has filled it with every possible discouragement from vice, compatible with the circumstances of beings invested with a certain portion of moral liberty and consequently accountable for their actions. And even though vice may thus be said to be *permitted* to exist, yet the numerous evils which always sooner or later follow the commission serve as a contrast to evince the beauty, the loveliness and the immortality of virtue.

ART. 19.—*An Illustration of the general Evidence establishing the Reality of Christ's Resurrection. By George Cook, A.M. Minister of Lawrence Kirk.* 8vo. 7*s.* 1808.

WE have not observed in the perusal of this performance any striking novelty of remark or any superior cogency of argument. But the proofs, which have been adduced by other writers in support of this all-important fact, are stated with sufficient perspicuity. Mr. Cook's 'Illustration' will probably be acceptable to those who have hitherto read but little on the subject; or who wish for a plain, rational exposition of the general evidence, in support of the resurrection.

ART. 20.—*A Defence of the principal Doctrines of evangelical Religion, in a Letter to a Barrister; occasioned by his Hints on the Nature and Effect of evangelical Preaching; by a Layman.* 8vo. Williams *and* Smith. 1808.

ART. 21.—*An Appeal to the Legislature and to the Public in Answer to the Hints of a Barrister on the Nature and Effect of evangelical Preaching. By an evangelical Preacher.* 8vo. Williams and Smith. 1808.

THE whole tribe of *saints* have been dreadfully alarmed by the

assault which has been made by the barrister on the citadel of their superstition. All able-bodied methodists have been summoned to repair to the works and to assist in the defence. The great guns as well as the small arms have been put in requisition. Loads of cartridges have been made on the occasion; and these have been formed of the most combustible matter wrapped up in *garbled extracts* from the scriptures. These it is thought will do great execution; and they have been levelled by the most expert marksmen in the different congregations against both the head and heart of the barrister, who instead of sounding a retreat keeps continuing his advances and has actually beat the leader of the van, Dr. Hawker, who made a sally from the gates, back into the walls. The Dr. has been so severely wounded by the barrister, in the *os frontis*, that it is expected he will *never show his face* in another encounter. One of the lay-saints, and an evangelical preacher whom we understand to be the Reverend Mr. Collier, the simpering divine, the popinjay of the *saints*, and the *ornament* of the print-shops, have since made an attempt with as little success to destroy the battering train and all the besieging tools of the enemy. But the barrister according to the last reports, maintained his position and was preparing for a *second* attack upon the Vice and Ignorance — bastions of *Calvin-fort*. As soon as the account reaches us we shall not fail to announce it to our readers.

POLITICS.

ART. 22.—*A short Appeal to the landed Interest of this Country, lest permanent Interest should be bartered for temporary Gain.* 8vo. Hatchard. 1808.

WHEN the interests of two large bodies in the state happen to clash with each other, as is thought to be the case in the present dispute between the West Indian merchants and the English farmers, or the growers of sugar and the growers of barley, the *general good* rather than the *particular benefit* of individuals is what ought to regulate the decisions of the government. The government, instead of becoming a *party* in the dispute, ought, with intrepid constancy, to pursue those measures which it deems most likely to promote the welfare of the community. The welfare of the community ultimately comprehends that of the party who oppose the execution of those counsels, by which it is to be obtained. The present question lies in a narrow compass:—Will the use of sugar in the distilleries be more advantageous to the community than the use of barley, in the present circumstances of the country? In the present circumstances of the country, is it not essential to our safety to be as much as possible independent of other countries for our supply of grain? Are not the great European marts, from which we used at all times to import much corn, but from which in time of scarcity we derived

our greatest support, imperyiously shut against the entrance of our ships? And will any other part of the world furnish a succedaneum for the sources of succour of which we are thus deprived? Will not the saving of so much grain, as, to all purposes of human subsistence, is absolutely wasted or rather turned into a fluid destructive of human life, in the distilleries, operate as a substitute for so much foreign importation? It is said that the farmer, by being excluded from the supply of the distilleries, will have a quantity of barley on hand greater than the demand; that thus the market will be overstocked and the prices fall. But in proportion as the prices of grain falls, will not the wages of labour, the poor's rate, and other agricultural expenses decrease? Cannot the land which grows barley be made to produce other species of subsistence more agreeable to the stomachs of Englishmen? If there be a surplus of barley, owing to the employment of sugar in the distilleries can it not be employed in fattening swine and thus increasing the quantity of animal food? If the farmer cannot sell his barley he may at least always find a market for his pork. The West India planters will certainly be benefited by the proposed regulation, and the injury, which the farmers anticipate, seems to be less real than imaginary; and is this evil whether real or imaginary to be put in competition with the general good of the community? We do not view this as a *party-question;* and we hope that none of our readers will consider it in that light. Some judicious observations are made by the author of this Short Appeal.

ART. 23.—*Remarks suggested by the Perusal of a Pamphlet entitled Britain independent of Commerce. By P. Williams, Esq.* 8vo. Tipper. 1808.

MR. Williams contends in opposition to Mr. Spence, that foreign commerce is indispensably requisite to our national prosperity. Many of his remarks are pertinent and judicious; and with the exception of his eulogy on Mr. Pitt, to whom the commerce of the country is under no particular obligations, except it be for loading it with imposts, we have perused his performance with considerable satisfaction.

ART. 24.—*Vindiciæ Lusitanæ, or an Answer to a Pamphlet entitled the Causes and Consequences of the late Emigration to the Brazils. By Edward James Lingham, Esq.* 2s. 6d. Budd.

THIS is the production of a sensible, dispassionate, and enlightened man, who seems not to be influenced by any party views. From what he has said on the subject we are disposed to ascribe more courage and constancy to the Prince Regent of Portugal than we had formerly thought his due. The first propositions, hostile to Great Britain, were made by France to Portugal on the 12th of August last. After this the Portuguese government began cauti-

ously to prepare for its embarkation to the Brazils. The negociation was protracted till the middle of October; and the French and Spanish legations left Lisbon on the 29th. M. de Lima, the Portuguese envoy at the court of France, was dispatched by Bonaparte to Lisbon, in order, if possible, to induce the Prince to alter his resolution of transferring the court to the Brazils. But the Prince was not lulled into a perilous security by the professions of friendship, which he, at the same time, received from the Gallic emperor. Bonaparte now determined, if possible, to prevent the embarkation of the Portuguese court by the intervention of the sword. The French troops were ordered to *double* and, if possible to *treble* their marches; but they arrived too late to effect their purpose. Mr. Lingham says that no "vacillation ever took place in the mind of the prince regent of Portugal;" that the prince who might, like the houses of Bavaria or Wurtemburg, have obtained favourable conditions by a timely submission to the favourite of fortune, had determined from the beginning, if he could not preserve his neutrality to relinguish Portugal for his transmarine possessions. We think that what Mr. Lingham has advanced tends to render this probable; and we really wish to believe it true, that we may have at least one instance to record of the wisdom and constancy of princes.

ART. 25.—*Latium redivivum; or a Treatise on the modern Use of the Latin Language and the Prevalence of the French; to which is added a Specimen of the Latin Language accommodated to modern use. By the Rev. Samuel Seyer, A.M.* 8vo. 4*s.* 6*d.* Murray. 1808.

IT may seem, at first, rather improper to class this ingenious performance under the head of *politics*; but as the principal end of the publication seems to be to discourage the use of the French and to revive that of the Latin language for reasons which are chiefly political, we thought that the work itself might most properly be arranged in this place. In the prevalence of the French language the learned Mr. Sayer discerns one of the leading causes of their political preponderance. The diffusion of their literature and the use of their language have prepared the way for the introduction of their principles, their sentiments and modes, have promoted their intrigues, favoured the communications of their various emissaries, facilitated the triumph of their arms, and must ultimately contribute to the establishment of that universal empire, to which they have so long aspired and which they now seem so likely to obtain. In order to place some impediment in the way of this scheme of unbounded domination Mr. Seyer proposes to restore the use of the Latin language in our political negotiations, and indeed in all our intercourse with other nations.—During the proud period of the English commonwealth, the great men, who were then at the helm, refused to employ the French or the language of any other foreign state in their diplomatic transactions. They resolved not to carry on any fo-

reign correspondence, except in the language of antient Rome. The pen of Milton, says Mr. Seyer 'has proved that the Latin tongue is fully capable of expressing the relations of foreign states with each other. Some little difficulty would occur in fixing names to many characters and things of later times: yet a vocabulary of such words might in a short time be compiled by competent persons; and when it was published by authority, the difficulty here mentioned would be at once removed.' Mr. Seyer strenuously recommends the practice of writing and speaking Latin in our universities and schools; and he endeavours to obviate many of the objections which may be urged against it.—A large part of this performance is occupied with the specimen of a *nomenclatura* or English and Latin dictionary, such as Mr. Seyer would wish to see published, if this plan were put in execution. We are fully convinced with him that a good English and Latin dictionary is still a desideratum. In the specimen of a nomenclature, which Mr. Seyer has published, he has shewn how to express all the modern divisions of time in classical latinity. From this specimen we have conceived a very favourable opinion of Mr. Seyer's erudition. With respect to his plan for rendering the Latin the language of diplomacy, we think it would have been better if the practice of the commonwealth in this respect had not been so readily abandoned; but now it is abandoned, we hardly think that it would be worth while to continue the war for the sake of its restoration. We should be happy to see our diplomatists better scholars and wiser men; and we should, at the same time readily concur in any plan that could in the least diminish the political ascendancy of France; but we fear that, as far as these purposes could be at all produced by reviving the use of the Latin in our foreign intercourse, that opportunity is lost; and that the French will preserve the preference it has obtained in the language of cabinets and the correspondence of states notwithstanding all the efforts of counteraction which may be made by Mr. Seyer or any scholar of the present times. *Fuit Ilium!*—We shall say no more.

ART. 26.—*Hints respecting the Education of the Children of the Poor. By a Clergyman in the Diocese of Canterbury.* Harding. 1808.

INSTEAD of any *new* plan of education for the lower orders this writer recommends a restoration of the *old;* or the practical observance of the fifty-ninth canon; which orders every parson, vicar, or curate, under the pain of excommunication upon every Sunday and holy day before evening prayer, for half an hour to examine and instruct the youth and ignorant persons of his parish in the ten commandments, the creed, and the Lord's prayer. The rubric subjoined to the catechism also orders the curate of every parish to instruct and examine the children publickly in some part of the catechism.

ART. 27.—*Public Spirit.* 8vo. 3s. Asperne. 1808.

AN excellent pamphlet might have been written under this title;

but we are sorry that we cannot bestow that commendation on the present performance. A writer on the grand topic of *public spirit* ought to be divested of all *party-views*; but unfortunately the author before us seems to be only the menial organ of a party; and of a party too, whose long domination in the councils of this kingdom is likely to prove subversive not only of the freedom and the happiness but of the very existence of the empire. A writer on public spirit ought to be a man of enlightened mind and a capacious heart; of a mind full of wisdom and a heart full of charity; but the present writer is a man of a cloudy intellect and we fear of no very comprehensive benevolence.—A writer on public spirit ought to be a lover of truth; but in the present pamphlet, we have noticed some disgusting calumnies and unfounded misrepresentations.—It is not expressly said, that during the revolutionary war the opposition, which was headed by Mr. Fox, were in the *pay* of the French government, but it is expressly intimated that they were the dupes of French intrigue and in the *interest* of France.—The author, p. 17. says that 'the enemy, not confining himself to attack the feelings of the mass of the people grappled with us still more to our hazard in his other aim of domineering over parliament. Opposition presented itself to his fertile and active spirit, as the spring which might possibly be set in motion. Therefore the French embassy here was dedicated for some time to besiegethe avenues which were likely to secure possession of the feelings of the leaders of opposition; and soon found that *their frailties were as accessible as those of other people.*'—In the progress of his work the author omits no opportunity of aspersing the wisdom and the worth of Mr. Fox;—the administration of Lord Grenville comes in for a due share of envenomed animadversion; and from the whole, all that we can infer is that the author esteems public spirit to consist in giving an unqualified support to the present ministers.

LAW.

ART. 28.—*A Treatise on the Law of Idiocy and Lunacy, to which is subjoined an Appendix containing the Practice of the Court of Chancery on this Subject, and some useful practical Forms. By A. Highmore, Solicitor, Author of the Law of Mortmain, Law of Excise, &c. &c.* 8vo. Butterworth. 1807.

THE subject of this Treatise is of considerable importance, and the law which relates to it is arranged by Mr. Highmore with precision and perspicuity.

We recommend it with confidence to the professional student as a work of much utility; and to the legal practitioner as containing a judicious compendium of the leading and most important principles, together with the most requisite precedents and practical forms.

POETRY.

ART. 29—*Lyric and other Poems, by Laura Sophia Temple.* 12*mo.* Longman and Co.

THE contents of this volume of poems are numerous and diversified, in which we have Dreams of Horror, Treasury of Thoughts, the Storm King, a Lock of Hair, the Death of Brunswick, a War Ode, and a Penitent Wife; with a variety of other equally common-place and trifling subjects, vastly pleasing in MS. to read in a family circle over a clean hearth and cheerful fire. Though we cannot extol the versification of Laura Sophia Temple we give her every praise for chasteness and delicacy of thought. There are no very grand and elevated ideas, nor figurative and glowing descriptions, but what there are may be read without disgust. They may amuse, but they will not corrupt; a mother may put them in the hands of her daughter without any dread of their vitiating qualities. This at least cannot be said of all the poems which are brought before our critical tribunal.

We select one amongst the best, by way of specimen.

Ode to Morning.

'Breeze of morn; whose waking sigh
Steals along the eastern sky,
Breeze of morn! whose pinion light
Flies to hail yon vision bright,
Which o'er the welkin darts a ray
That turns the blushing dawn to day,
Give to me thy wings of speed
And I for thee will tune the reed,
Will swear thou art the sweetest gale
That roams the hill or skims the vale:
Let me range the fields of air,
And view the wonders planted there;
Let me with the wild bee go
Where sweets are born, where roses blow,
And sip with her the honied store,
And pay my visits o'er and o'er.—
Let me seek the briny deep
And on its waves my station keep;
Marking how the billows blue
To distant lands, their course pursue;
Or view the white and foamy spray
Glittering in the summer ray:
Let me scan, with curious eye,
The beauties of earth, sea and sky:
Give O breeze thy wings of speed
And I for thee will tune the reed,
Will swear thou art the sweetest gale
That roams the hill or skims the vale.
Let—oh! let my spirit be
Light and unconfined as thee.

NOVELS.

ART. 30—*Riches and Poverty, a Tale. By Miss Barrell.* Tipper. 12mo. 1808.

AMELIA Herman is left by her father, who died in embarrassed circumstances, to the care of his particular friend sir Edward Wybrow, who resides in Glamorganshire, till her uncle returns from India who has promised to make her heiress to his acquired wealth. This sir Edward Wybrow evinces a melancholy, reserved and reflective turn, and is by no means pleasing in the eyes of Miss Herman. His residence would be extremely dull to so young a lady had she not the society of a Mrs. Lochardan who resides in the cottage of sir Ed. W. and a Mrs. Melville who is also his near neighbour and friend. These amiable women see sir Edward's character in a light different from that in which it is viewed by miss Herman, and extol him as a model of perfection. During her residence at the cottage sir Edward improves in her opinion as well as she does herself in sir Edward's. An invitation however from town to visit a Mrs. Anselm and her daughters, with whom she had been at school, elates the spirits of Miss Herman in the same degree as it depresses those of her guardian; and he gives his consent with palpable dissatisfaction. He parts from her with a coldness which betrayed his chagrin; and sends an old faithful man servant to attend and watch over her. At the house of Mr. and Mrs. Anselm she is treated with great civility and tenderness; she is regarded as an heiress; and addressed by their son with the highest approbation of the family; in fact she is launched into the gay world thoughtless of the future, enjoying the present, and perfectly happy in the prospect of her marriage with Albert Anselm. Miss Herman is depicted with every amiable quality and a good deal of penetration; she is, therefore, not insensible to the cruel and illiberal treatment which this family displays to a young lady residing with them, a niece of Mr. Anselm's, but her inexperience, her partiality for one of the daughters and her affection for the son, make her attend to it less than she would do in any other circumstances. In the midst of all this happiness letters arrive announcing the death of her uncle, who it is said had previously married and left his fortune to his widow. This sudden change in her prospects makes as sudden an alteration in the sentiments of the Anselms, who take little pains to hide the unfavourable impression. They disapprove the actions which before they had extolled; and finally give Amelia to understand that she is not a match proper for their son. Distressed and disgusted she quits their house and goes into a lodging till she can form some plan for her future life. She is soon insulted by a dishonorable offer of her lover Mr. Albert, who is very desirous to possess her charms on any other terms than those of matrimony. This cruel letter converts her former affection for

Albert into aversion and contempt. She is shortly relieved by the presence of the good sir Edward, who settles her affairs and takes her to the peaceful and elegant cottage in Wales, which she adorns by her numerous amiable qualities. The gloom of sir Edward, which was occasioned by disappointment, wears off, and he cherishes an ardent affection for his lovely ward. Instructed by that sage monitor, experience, Miss Herman duly appreciates the worth of sir Edward's character and rewards his love by returning it. Her happiness is made more complete by intelligence that the story of her uncle's death was a fabrication; he returns, gives her the fortune which he had promised, and her hand to sir Edward Wybrow.

Such is the outline of this little tale. It is simply and prettily told; the characters are well and pleasingly drawn; it excites interest, and impresses a useful lesson on the juvenile mind. It teaches the youthful fair to despise the vain flash, and fallacious glitter of an Albert Anselm; and to look for happiness in steady integrity and unblemished worth.

MISCELLANEOUS.

ART. 31.—*A Topographical Dictionary of England, exhibiting the Names of the several Cities, Towns, Parishes, Tithings, Townships and Hamlets, with the County and Division of the County to which they respectively belong: the Valuation and Patrons of Ecclesiastical Benefices, and the tutelary Saint of each Church—the resident Population, according to the Returns made to Parliament in* 1801; *and the Amount of the Parochial Assessments according to the Returns made to Parliament in* 1803: *the Distance and Bearing of every Place from the nearest Post Office, and from the County Town:—Markets and Fairs, Members of Parliament, and Corporations: Free-schools:—Petty Sessions and Assizes: to which is added Miscellaneous Information respecting Monastic Foundations, and other Matters of local History. Collected from the most authentic Documents, and arranged in alphabetical Order, by Nicholas Carlisle, Fellow and Secretary of the Society of Antiquarians in London.* 2 *vol.* 4*to.* 4*l.* 4*s.* Longman. 1808.

THIS massy compilation, on the execution of which extraordinary industry must have been bestowed, is hardly a subject of criticism. Its general utility will, however, recommend it to a great variety of purchasers; and those, who have occasion to consult it, will find it uncommonly accurate in its topographical details. The following is a brief account of the information which the reader will find in the two volumes. 1, The orthography of every name has been determined with the utmost attention; 2, after the name appears the hundred or other subdivision, and county in which the place is situate; 3, if a parish, the valuation in the king's books; and other ec-

clesiastical information is next given; 4, then the population; 5, poor's rate; 6, and the distance and bearing of each place from the nearest post-office town, from the county-town or the metropolis. Other information, applicable only to places of some importance is then given in the following order, 7, markets and fairs; 8, members of parliament and corporations; 9, freeschools; 10, petty sessions and assizes. Finally, 11, are given miscellaneous information of monastic foundations and other matters of local history not reducible to any head of the above classifications.

ART. 32.—*Stories of Old Daniel, or Tales of Wonder and Delight.* 12*mo.* 3*s.* 6*d.*

OLD Daniel is a benevolent and loquacious old man, who tells very pleasant stories and gives the children of the village where he lives apples and gingerbread to eat during the recital.—Our intercourse with old Daniel, has made us conceive a great esteem for him; and, independent of his apples and gingerbread, which are excellent in their kind, we think that he will be no common favourite with our young friends.

ART. 33.—*Instructeur François, in French and English, designed for Schools of both Sexes, and private Learners; intended to simplify by a progressive Series of easy and familiar Lessons, the Pronunciation, Spelling, Reading, and Construction of the French Language. By William Keegan, Master of Manor House Academy, Kennington Lane.* 12*mo.* 2*s.* 6*d. bound.* Boosey. 1808.

WE see nothing in this grammar which can entitle it to any peculiar commendation.

ART. 34.—*The Stranger's East Indian Guide to the Hindoostanee, or grand popular Language of India, (improperly called Moors.) By John Borthwick Gilchrist, Esq. L.L. D. Author of the Hindostanee Philology, Indian Monitor, &c. 2d Edition.* 8*vo.* Black *and* Parry. 1808.

THIS performance seems admirably calculated to facilitate the acquisition of the Hindostanee; the knowledge of which is so essential to a British resident in India.

ART. 35.—*A brief Outline of the Plan of Mr. Robinson's School, No. 53, Lincoln's Inn Fields.* A. Wilson, Duke Street, Lincoln's Inn Fields.

WE think some parts of Mr. Robinson's plan very judicious; and his mode of communicating instruction evinces a considerable knowledge of the human mind.—"The organization of the school is peculiar to itself, the constitution of it consists of *monitors* over the

whole school; *captains* over each department, as captain of English, captain of Latin, captain of figures; *committees* for the orthographical examination of English composition, tutors, &c. &c. —These subdivisions of authority like those in Mr. Lancaster's school must tend greatly to abridge the labour of the master, to excite the emulation, and to accelerate the instruction of the pupil. —This little work is a very neat specimen of the stereo-typography.

ART. 36.—*New Geographical Exercises, by L. Vincent; being a Set of Outline Maps, designed for the Instruction and Amusement of young Students in Geography, comprising the Eastern and Western Hemispheres, Europe, Asia, Africa, North and South America, East Indies, West Indies, England, Scotland, and Ireland; on which are exhibited the principal Rivers, Lakes, Islands, Capes, &c. &c. and all the new Discoveries to the present Period, with Tables of Latitude and Longitude, and of the most important Places throughout the World, taken from the latest Astronomical Observations, separately and alphabetically arranged for the four different Quarters of the Globe. And the most useful Technical Terms used in Geography are explained and illustrated by neat Engravings.* 4to. 4s. 6d. Wigzell. London-house-yard, St. Paul's. 1808.

BY filling up these outlines, a considerable proficiency in the pleasing science of geography is likely to be soon made and long retained.

ART. 37.—*Lessons for young Persons in humble Life: calculated to promote their Improvement in the Art of Reading, in Virtue and Piety, and particularly in the Knowledge of the Duties peculiar to their Stations.* 12mo. 3s. 6d. Longman. 1808.

THESE Lessons are very judiciously selected; and well calculated both to amuse and to instruct.

ART. 38.—*A new System of English Grammar; or English so illustrated as to facilitate the Acquisition of other Languages, whether ancient or modern, with an Appendix, containing a complete System of Parsing. By R. S. Skillern. A.M. Master of Crypt Grammar-school Gloucester. Second Edition with Additions.* 12mo. 3s. 6d. Walker, Strand.

THIS grammar, like that of Mr. Pape, which was noticed in our number for Jan. 1807. p. 108. is not ill-adapted to facilitate the grammatical knowledge of the English language without any previous acquaintance with the Latin.

ART. 39.—*Antient Indian Literature, illustrative of the Researches of the Asiatic Society instituted in Bengal* 1804, *from original MSS.* 4to. Black, Parry, *and* Kingsbury. 1807.

BY the fifth rule of the Asiatic society we learn that mere translations of considerable length cannot be admitted, except of such unpublished essays or treatises as may be transmitted to the society by native authors, of which kind the present translation may be reckoned.

ART. 40.—*Characteristic Anecdotes of Men of Learning and Genius, Natives of Great-Britian and Ireland, during the three last Centuries, indicative of their Manners, Opinions, Habits, and Peculiarities, interspersed with Reflections, and historical and literary Illustrations. By John Watkins, L.L.D.* 8vo. 10*s.* 6*d.* Cundee, 1808.

A MERE compilation; so utterly devoid of interest, that we are inclined to think Mavor's British Nepos, a very good school-book, was the principal work consulted by John Watkins, L. L. D.

List of Articles which, with many others, will appear in the next Number of the Critical Review.

Fellowes's Body of Theology.
Irving's Life of Buchanan.
Parsons's Travels in Asia and Africa.
The Crusaders.
Lucas's Abyssinian Reformer.
Philosophical Transactions for 1807, concluded from p. 349. vol. 13.
Corderier's Account of Ceylon.
Stone's Unitarian Christian Minister's plea.
Davies's History of Nice.
Randolph on the present state of the Nations.